c.3890.

THE EPICVRES FAST:

OR:

A SHORT DISCOVRSE,

DISCOVERING THE LICENCIOVS-
neſſe of the ROMANE Church in her
religious FASTS.

BY
HENRIE MASON, Parſon of St.
Andrews Vnderſhaft, London.

LONDON,
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ſold at his Shop, vnder St. *Peters* Church in
Cornhill. 1626.

MVSEVM
BRITAN
NICVM

TO

THE RIGHT WORSHIPFVLL, *Dr.* IOHN KING, one of the Canons of *Christ-Church* in *Oxford*, and second Sonne to the worthy Prelate, Dr. KING, late Bishop of LONDON.

(***)

Good Sir,



Did heeretofore offer to your * elder Brother a little Booke of the right *vse* of Fasting: and now I bring vnto your selfe one much lesse, of the *abuses* of Fasting. My intention in both is the same; to testifie towards your deceased FA-

* *Dr. Henry King.*

THER, now with the Lord, my thanks, seruice, dutie, and whatsoeuer a Domesticke could owe to a louing, wise and vertuous Lord: and withall to expresse, according to my power, the loue and affection which I shall euer beare to his suruiuing Posteritie; praying also, that you who haue receiued from him life and being, may follow him, and, if it may be, euen exceede him in his vertues. Which intention and desire of mine, if you shall please to accept of in this small Treatise, as your Brother did in the other; I shall esteeme it in you both, as a token of your Fathers continued loue vnto me in his succeeding Issue.

My purpose in this small Treatise is, to lay open the seuerall *abuses*, which in these later yeeres haue corrupted this holy exercise of fasting, and made it both odious to God, and lesse passeable among men. And this I did for two causes. First, to admonish good Christians, that they beware of formalitie & empty shews in religious duties: and more especially, that when they fast, they be not like the Hypocrites of our

time, who in so foule a maner haue defiled so good a worke. Secondly, I vndertooke 2
this Discouerie, thereby to detect the *superstition* & the *pride* of the Roman Church; in hope that some, euen amongst them, may be moued to lay these things to heart. And first, for their *superstition*, that is heereby 1
detected, that neglecting the power and vertue of a religious Fast, and whatsoeuer hath any goodnesse or efficacie in it, yet they doe place religion and merit in the empty name, and the bare out-side, which they onely haue retained. And againe for their *pride*, that appeareth in this, that finding many corruptions crept into their practise of fasting, contrarie to the custome both of Scriptures and the ancient Church, as themselues cannot but confesse; yet they had rather defend their grosse practises, then acknowledge that the Church of Rome can doe any thing amisse. Which two foule faults, as they are vsuall with that Church in other things; so they are palpable in this exercise of fasting, as will clearely appeare by the particulars in this ensuing

Treatise. Would GOD, our seduced
Rom. 10. 2. Countreymen, who haue *a zeale of* GOD, *but not according to knowledge*, would heereby learne, that all are not ancient customes that carry the old name: but that the Church of Rome can retaine the titles of Antiquitie, when she hath vtterly abolished the things which were afore-time meant by them. And my prayer to God is for such among them, as desire to know the truth to saluation, that God at length will open their eyes, to discerne betweene things that differ; and will moue their hearts to consider how vnsafe it is for them to commit their soules to those mens guiding, who make the corrupt practise of their Church, the vnquestionable rule of their Doctrine. And with this Prayer I end my Preface; commending my selfe to your loue, my labours to your acceptance, and you and all yours to GODS blessing and gracious protection. *Iune* 12. 1626.



Your louing and obliged Friend,

HENRIE MASON.

To the Reader.

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Bellarmini *Controuersiæ. in fol. Pariſ.* 1608.

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Cajetani *Summula in* 8°. *Pariſ.* 1539.
Caſſiani *Opera in* 8°. *Duaci*, 1616.
Euſeb. *Hiſtor. Græcolat. in fol. Coloniæ Allobrogum*, 1612.
Anton. Fernandes *Examen Theologiæ in* 8°. *Colon.* 1621.
Ioan. Fileſaci *Opera, in* 8°. *Pariſ.* 1614.
Vincentij Filliucij *Morales quæſt. Lugduni*, 1622.
Barthol. Fumi *Aurea armilla*, 8°. *Lugduni*, 1596.
Matthæi Galeni *Catecheſes in* 4°. *Lugd.* 1593.
Iac. de Graffijs *Deciſiones aureæ in* 4°. *Antwerp.* 1604.
S. Hieronymi *Opera. Paris*, 1609.
Ioan. Hofmeiſteri *Loci communes, in* 16°. *Pariſ.* 1573.
Hieron. Llamas *Summa eccleſiaſtica in* 8°. *Mogunt.* 1605.
Cornel. à Lapide, *in Prophetas majores. Antwer.* 1621.
Leonar. Leſſius, *de Iuſtitia & Iure. Antw.* 1612.
Guliel. Lindani *Panoplia. Colon.* 1575.
Iodoci Lorichij *Theſaurus. Friburgi.* 1609.
Barthol. Medinæ *Inſtructio Confeſſariorum in* 8°. *Venet.* 1601.
Ioan. Medinæ *Cod. de Ieiunio.* 4°. *Belxie.* 1606.
Alphon. Piſanus *de Continentia & Abſtinentia.* 8°. *Colon.* 1579.
Valer. Reginaldi *Praxis fori pœnit. fol. Coloniæ.* 1622.
Emman. Roderiquez *Summa Caſuū. Colon.* 1620.
Franc. Toleti *Inſtr. Sacerd.* 8°. *Rothomagi*, 1609.
Greg. de Valentia *in Thomam. Venet.* 1608.

THE

THE EPICVRES FAST.

OVr Sauiour, in his Sermon on the Mount, among other lessons tending to Religion and an holy life, doth instruct his Hearers in the right vse of Fasting. a *When ye fast,* (a) Mat. 6. 16, 17, 18. saith hee, *bee not as the Hypocrites, of a sad countenance: for they disfigure their faces, that they may appeare vnto men to fast: Verily I say vnto you, they haue their reward. But thou, when thou fastest, anoynt thy head, and wash thy face, &c.* In which words our Lord doth two things. 1. He giueth a *Caueat*, to beware of an abuse in fasting, such as the Scribes and Pharises did defile this holy worke with; *Be not as the Hypocrites, of a sad countenance, &c.* And secondly, he giueth vs *counsell* to take the right way in fasting; *But thou, — anoynt thy head, &c.* According to which example of my Lord and Master, I did heeretofore endeuour to giue some *rules* for the

right vse of fasting; and now I am led by the same example, to giue *warning* of some abuses that may defile it. For, the Scribes and Pharises of our time, I meane the Doctors of the Church of Rome, haue by their doctrine much more corrupted this holy exercise, then the Scribes and Pharises in our Sauiours time did corrupt it by their practice. And for the detection of these abuses, I haue thought it requisite to consider of these two points in the Popish doctrine of fasting.

1. *How the Church of Rome doth describe a Fast.*
2. *What Indulgence or liberty they giue and take, contrary to the custome of Scriptures, practice of the ancient Church, and their owne rules of Fasting.*

Chap. I.

The Description of a Fast, giuen by Popish Doctors.

THe first point considerable, is, How the Church of Rome doth describe a Fast; or wherein the nature of a Fast, according to their doctrine, doth consist. The answere hereto is to bee fetched from their owne words and writings. And from thence for this purpose I note these 2. things.

(a) *Accipitur vox [ieiunium] quatuor modis, &c.* Bellar. de bon. oper. in partic. l. 2. cap. 1. §. Igitur nomen.

1. They distinguish the seuerall sorts of fasting, that it may be knowne what kind of Fast it is, whereof they speake. So *Bellarmine* doth; "*This word*

word [*Iejunium*] or a *Fast*, saith he, *is taken foure waies, out of which doe arise, as it were, foure sorts of Fasts*; 1. a *spirituall Fast*, 2. a *morall Fast*, 3. a *naturall Fast*, and 4. an *Ecclesiasticall Fast*. The *spirituall Fast* is an abstinence from sinne: The *morall* is temperance and sobriety in dyet: The *naturall* is an abstinence from all meat and drinke: And the *Ecclesiasticall* is such an abstinence as the Church doth prescribe. And of this last kinde of Fast only, is all the question in this place. Thus, or to this effect, speaketh *Bellarmine*. And to the same purpose, but more distinctly, speaketh *Gregorie de Valentia*, another Iesuite: [a] *The Schoole-Doctors* (saith he) *doe vse to distinguish of foure kindes of Fasts*. The first is called *jeiunium generale, a generall Fast*, which is an *abstinence from all vnlawfull pleasures*, or sinfull delights. The second is called *jeiunium naturæ seu naturale; a naturall Fast, which consisteth in an vtter abstinence from meat & drinke, in the sence that he is said to be fasting, who hath taken no meate or drinke at all, that day*. The third kinde may be called *jeiunium morale*, a *morall* Fast, *which consisteth in a right and moderate vse of meate and drinke, according to the rules of sobrietie or temperance*. The fourth kinde is *jeiunium aliud quoddam peculiare*, a *certaine peculiar kinde* of fasting, *which is not to be vsed of all men, nor at all times*; and it *consisteth both in a longer forbearing of meate and drinke, then the common rule of temperance doth require; and also in a more sparing and strict or rigid vse of meate and drinke, then is necessarie by the common rules of sobriety*. And this kinde of abstinence

(a) Greg. de Valentia in secundā secūdæ, Disput. 9. q. 2. punct. 1. in initio. pa. 1751. A.

is most properly called a Fast: and *is that* (saith he) *which is commended in Scriptures, and acknowledged by Caluin and Kemnitius.* And *when it is kept by the rule and prescript of the Church, it is called by the Schoole-Doctors, ieiunium Ecclesiasticum seu sacrum, the Churches Fast, or an holy Fast.* And this is it which all sides doe meane, when they intreate or dispute of a Christian Fast. And to like purpose speake others of them; whom I shall not need to alledge: because by this that hath beene said out of these two learned Iesuites, it is euident, what they meane by the name of a Fast, namely this Fast of the Church, or this peculiar and straite kinde of abstinence and fasting, as it is prescribed and practised by the Church.

2. Secondly, hauing distinguished the kindes of fasting, and thence singled out that which fitted their purpose, in the next place they doe describe or declare the nature of this *Ecclesiasticall* Fast, and tell vs what are the *essentiall* or necessary properties of it. And for this purpose, *Bellarmine* defineth this Fast to be [a] *Abstinentia cibi, secundùm Ecclesiæ regulam assumpta; an abstinence from meate, vndertaken according to the rule of the Church,* or that rule, which the Church doth prescribe to be obserued in a Fast. And the things required by the Churches rule, he [b] telleth vs, are three: 1. *Vt qui ieiunat, semel tantùm in die cibum sumat; That he who fasteth, doe take meate but once onely in the day.* 2. *Vt vna illa refectio sit cœna, non prandium; that that one meale or refection be a supper, not a dinner.* 3. *Vt habeatur ciborum delectus; that there*

(a) Bellarm. de bonis oper. in partic. l. 2. c. 1. §. Ieiunium Ecclesiast.

(b) Ibid. §. vlt.

there bee observed a choise of meates, especially that men forbeare flesh, when they fast according to the Orders of the Church. Thus *Bellarmine*. And *Valentia* hee noteth [a] 3. things as *essentiall* to this Fast: 1. *Quòd per illud diutiùs quàm exigit cõmunis regula temperantiæ, abstinetur à cibo; that men doe then forbeare meate longer then the common rule of temperance doth require.* 2. *Quòd in ipso vsu cibi, abstinetur à quibusdam escis, &c. that when men doe eate, they abstaine from some certaine meates, flesh, eggs, and milke-meates.* 3. *Quòd hujusmodi abstinentia, tum quoad diuturnitatem, tum etiam quoad ciborum qualitatem, ordinatur ad finem ipsum temperantiæ, qui est edomatio carnis, & refrænatio concupiscentiæ; that this abstinence, both for the continuance of it, and for the quality of the meate at the end of it, bee referred and ordained for the taming of the flesh, and the bridling of lust, that it doe not too violently withstand reason.* These things *Valentia* requireth, & thence frameth an essentiall *definition* of a Fast, consisting on these three things, as the essentiall parts or properties of it. And *Pisanus*, another Iesuite, agreeing with his fellowes for the substance, describeth this kinde of Fast thus; [b] *It is a stricter kinde of abstinence,* [to wit, then the rules of temperance doe require] *by which a man doth forbeare all meates, or at least some of the finer or more dainty meates; in which abstinence also he doth feede or refresh his body but once onely in the day, namely, after the accustomed houre of dinner.* Thus hee; and so doe others moe; who though they may vary in their manner of speech, or in some circumstantiall point,

(a) Lo. citat. pag. 1753. C.

(b) *Est igitur ieiunium abstinentia quædam arctior, qua homo ab omnibus cibis, aut saltem à quibusdam lautioribus se abstinet, qua et semel duntaxat in die, nempe post consuetam prandiorũ horam corpus reficit.* Pisan. de Abstinent. ca. 1. pa. 98.

point, yet doe for the moſt part ſpeake in the like manner, of the nature of this Faſt, as theſe three Ieſuites doe.

In which ſayings and Deſcriptions of theirs, I deſire the Reader to take notice of two things by the way, which being well remembred, may ſerue for further vſe hereafter.

1. That theſe *Deſcriptions* are in part ſo fitted to their owne Faſts, as that they diſagree with the Faſts both mentioned in Scriptures, and practiſed in the Primitiue Church: as when they define a Faſt to be an *abſtinence from meat* onely: for ſo it is vſed in the Church of Rome: but it was not ſo in the ancient Church of God. For the practice of Gods people in the Scriptures, and of the ancient Fathers in the Primitiue Church, was as well to forbeare drinke as meate, during the time of their abſtinence: as hereafter may appeare more fully.

2. That theſe Deſcriptions of a Faſt, are in other things ſo fitted to the practice of Antiquitie, that they doe condemne the Faſts of the Romane Church: as for example, When they ſay, that in an holy Faſt, men muſt haue but *one refection*, and that muſt be *a ſupper, not a diner*; & that both their *abſtinence*, and their *choiſe of meates* when they eate, muſt be ſuch, as may *tame the fleſh*, and *bridle the luſts of it*. For all theſe things are moſt true in true and ſincere Faſts, ſuch as the Scriptures doe commend, and the ancient Church did practiſe; but in Popiſh Faſts they finde no place at all: as ſhall be manifeſt (God willing) in the due place.

And

And the reaſon of this medley or mixture of ancient and latter cuſtomes in their definition of a Faſt, I take to be this; becauſe our new Roman Doctors doe ſo deſcribe faſting, as their elder Schoole-Doctors, *Thomas* and *Hales*, had done before them: and theſe men did ſo deſcribe a Faſt, as the Romane Church did then practice and preſcribe it. And their cuſtome then was, to *drinke* at all times, but not to *eate* ſaue once in the day, and not ſooner then three of the clocke in the afternoone. For as for the *noone-tide dinner*, and the euening *Collation*, things now allowable in a Popiſh Faſt, they are abuſes of later times, ſince *Hales* and *Thomas* were departed this life. And this ſhall ſuffice to be ſaid of the firſt point, namely how the Romane Church doth define a religious Faſt.

THe next point to be conſidered is, What Indulgence or liberty they take and grant, contrary to the practice of Scriptures, cuſtomes of the ancient Church, and theſe rules of their own. And this may be conſidered or obſerued in fiue particulars: 1. In their *choiſe of meates*. 2. In the *number of their Refections*. 3. In the *time of their eating*, or breaking vp of their Faſt. 4. In *the quantitie* of their meate and drinke. And 5. in their *diſpenſations* with the Rules or Lawes of Faſting.

CHAP.

Chap. II.

Choise of meates in a Popish Fast.

OF the fiue particulars, the first is, their *choise of meates*. Concerning which, I note these things for the present purpose.

I. They doe not require in any Fast of theirs, a *totall abstinence* from all meate and drinke. For first they define [a] a Fast to be an *abstinence from all meates, or at least from the more delicate or dainty meates.* In which speech I note two things. 1. That they allow a *totall abstinence* in Fasts: and therefore the Fasts in the reformed Churches are in this respect warrantable, *euen our enemies being Iudges.* 2. That in their Fasts it is held sufficient *abstinence*, if a man forbeare some meates, though he feede on others. Secondly, they allow men any sort of drinke in the time of their fasting. For, [b] *the precept of the Church* for fasting, *was made and meant of abstinence from meate onely, and not from drinke*; saith *Reginaldus*. And *Azorius*, [c] *The Fast of the Church* (saith he) *is that, in which wee doe abstaine, not from drinke, but from meate.* And by this it appeareth, that they do not require a *totall abstinence* in their Fasts, either from all meates, or from any drinke.

II. They doe allow of *wine, hot waters*, and any other strong drinkes on their fasting day. So

Azorius

(a) *Ieiunium est abstinentia quædam artior, qua homo ab omnibus cibis, aut saltem à quibusdam lautioribus se abstinet, &c.* Pisan. de Abstinent. cap. 1. pag. 98.

(b) *De cibi tantum, non de potus abstinentia datum est præceptum ecclesiastich.* Reginal. prax. fori Pœnitent. l. 4. num. 173. pag. 155.

(c) *Ecclesiæ ieiunium est, quo non à potione, sed à cibo abstinemus.* Azor. Instit. part. 1. l. 7. c. 8. pa. 555. 1. Ioseph. Angles Flor. in 4. Sententiarū, part. 1. de Iejunio, q. 9. Difficult. 2. pag. 433. Alijq; passim.

Azorius saith,[a] *It is an vniforme opinion of Diuines and Canonists, that the drinking of Wine, whether it be in the morning before dinner, or after dinner in the euening, doth not breake a mans fast.* And so say others also: but it will be needlesse to alledge them, seeing the Iesuite saith, that it is an opinion, in which they generally agree.

III. They allow *Electuaries* and *spices*, and whatsoeuer else doth principally serue to helpe infirmitie, or to further digestion. So *Lessius* saith,[b] that the vse of *Electuaries* and *condited* things is not forbidden in the time of a Fast. And *Reginaldus*, hauing said that a man breaketh not his Fast by drinking, addeth,[c] *Neither is the Fast broken by taking of Electuaries.* And because no man should be ignorant how farre they stretch the vse of this word, he saith, they meane by it,[d] *all manner of things which are vsed, as spices are, to bee eaten after meales, to helpe digestion.* And to like purpose *Iosephus Angles*,[e] *Those things* (saith he) *which are giuen by way of medicine, though they bee often taken on a fasting day, doe not breake the Fast of the Church.* He addeth, that *this Conclusion is not only meant of syrups and physicall druggs, but also of all other preserued things and electuaries, which are truly taken by way of medicine.* Besides, in their Fasts, they say, that *abstinence from meate* onely is required, not from *drinke nor medicine.* And what they meane by these words, they explaine in this man-

(a) *Consentiens est opinio, potentia vini, siue manè ante prandium, siue post prandiū vesperè ieiunium non soluere.* Azo. Instit. part. 1. l. 7. c. 10. q. 7. pag. 562.

(b) *Infertur secundò non prohiberi vsum Electuariorum & conditorum, &c.* Less. de Iust. & Iure, l. 4. c. 2. nu. 10. pag. 719.

(c) *Nec etiam frangitur sumptione Electuariorū nisi sumantur in fraudem ieiunij.* Reginald. l. 4. nu. 173. pa. 155. v. Bellar. de Ieiun. cap. 3. pag. 168, 169.

(d) *Nec idem Electuaria. Quo nomine Palud. ipse quid intelligat, exprimit his verbis: Dico autem omnia huiusmodi, quæ confuerunt, sicut species, sumi post prandium ad inuandam digestionem, &c.* Reginald. l. 4. num. 152. pag. 151.

(e) *Ea, quæ per modum medicinæ tradi solent, quanquam sæpe accipiantur, Ecclesiæ ieiunium minimè soluunt. Hæc conclusio intelligitur non solum de syrupis & pharmacis, verum etiam de quibuscunq; alijs condimentis & Electuarijs, quæ verè per modum medicinæ assumuntur, &c.* Ioseph. Angles in 4. Sent. sent. part. 1. q. 9. art. 2. Difficult. 3. pag. 434.

ner: [a] *That which is principally ordained for nourishment, that is called Meate; that which is principally for the good disposition of the foode, and the digestion of meates, that is called Drinke; and that which is principally against diseases and infirmities, that is called Medicine.* And so in the conclusion, *Spicerie, Confections, Electuaries, Preserues,* and such like *Iuncates,* commonly vsed at the end of meales, these they approue as lawfull and warantable enough, without any danger of breaking their Fast, though they bee vsed many times in one day, and without any iust cause of infirmity in the partie that taketh them: for by their doctrine, if the things so taken be ordinarily meant for drinke or medicine, they may lawfully bee vsed by any man, whether for this or for other ends.

(a) *Id quod principaliter institutũ est ad nutritionẽ, dicitur cibus: — id verò quod principaliter facit ad bonam nutrimenti dispositionem & ciborum digestionem, vocatur potus: & id quod principaliter est contra morbos, — vocatur medicina.* Reginald. l. 4. nu. 125. p. 147.

IIII. Though [b] *in Lent time, they forbid the vse of eggs, cheese, butter, &c.* yet *in other Fasts, the vse of flesh onely is forbidden* by their Lawes. So *Reginaldus* saith, and he giueth this reason for it; because *non datur in Iure textus, there is no Text in the Law,* to forbid other meates in their ordinarie Fasts. And to like purpose others of them speake also; *vnlesse* (as some adde) *the custome* of some place doe perhaps require more then the Canon of the Church doth. And so, when all is laid together, it is cleare, that the Church of Rome in her ordinary Fasts, doth forbid no other meate but *flesh* onely; and in her strictest Fasts, alloweth the best *wines,* and the finest *iuncates,* and the hottest *spices,* and whatsoeuer else is of the like nature. And this is it which they teach for their choise of meates.

(b) *Secunda propositio est, in Quadragesimali ieiunio prohibitũ esse non tantùm carnium vsum, sed etiam eorum quæ ex carne originem habent; vt lactis, butyri, casei, ouorum: in aliis autem ieiuniis, prohibitũ tantùm esse carnium vsum.* Reginald. l. 4. nu. 144 pag. 150.

But

But herein they swarue not a little, both from the practice of *Antiquitie*, and the right vses of a *religious* Fast. And first, that they swarue from the practise of *Antiquitie*, recorded as well in the Scriptures, as in the writings of the ancient Fathers, may appeare by these two considerations. 1. That the *Ancients*, during the time of their abstinence, did forbeare all as well *drinke* as *meate*, not allowing themselues for that time any kinde of sustenance. To this purpose it is that *Moses* his Fast in the Mount is thus described; *He was there with the Lord fortie dayes and forty nights, hee did neither eate bread, nor drinke water.* *Exod.* 34. 28. and *Deut.* 9. 9, 18. And so, when *Dauid* fasted for *Abner*, *So doe God to me*, (saith he) *and more also, if I taste bread or ought else till the Sunne be downe.* 2. *Sam.* 3. 35. And when *Esther* appointed the Iewes to fast, *Fast ye for me* (said she) *and neither eate nor drinke three daies, night nor day.* *Esther* 4. 16. And the King of *Niniueh* proclaiming a publike Fast through the Citie, *Let neither man nor beast*, (said he) *heard nor flocke taste any thing: let them not feede, nor drinke water.* *Ion.* 3. 7. Nor can there be found any example in the Scriptures, in which any *drinke* was vsed or allowed during their fasting day, till euentide, when their Fast broke vp. For as for that place of *Daniel*, where he saith of himselfe, *I was mourning three full weekes: I ate no pleasant bread, neither came flesh nor wine in my mouth, &c.* *Dan.* 10. 2, 3. which the Doctors of Rome doe so frequently vrge for their *choise* of meates, it maketh nothing for the

purpose. For *Daniel* did not *fast* with those meats, but rather *broke* his Fast with them: I meane, that *Daniels* Fast was a totall abstinence from all meat and drinke for the whole day; and the course fare there spoken of, was the diet that hee vsed at night, when his dayes Fast was ended: as I haue proued * else-where. And as this was the practice of holy men in Scriptures, so the like was the practice of religious men mentioned in ancient Writers. *Eusebius* relating the History of certaine religious men about *Alexandria* in *Egypt*, telleth out of *Philo*, [a] that *none of them did take any either meate or drinke before the Sunne setting.* And *Cassian* prescribing rules of abstinence for the religious men of his time, [b] *Let euery one* (saith hee) *impose vpon himselfe this caution, that he doe not any way permit himselfe to taste any drinke or meate, before the set time of fasting* be accomplished, and *the vsuall houre of feeding be* come. By all which it may appeare, that the ancient custome of Gods seruants in their Fasts was, to forbeare all, as well *drinke* as *meate*, during the time of their abstinence. Secondly, It is to be considered, that the Ancients, when they did refresh themselues on their fasting daies, which was in the euening, they vsed not *wines*, nor *spices*, nor *juncates*, but course and vnpleasant fare, such as might at once both refresh nature and afflict it. So *Daniel* speaking of his diet, while the daies of his fasting continued, saith of himselfe, [c] *I ate no pleasant bread, neither came flesh nor wine in my mouth.* Where we may note, that *Daniel* vpon his fasting dayes abstained

* Treatise of Fasting, cap. 1.

(a) *Cibum aut potionem ante solis occasum nemo illorum capit.* Euseb. Hist. l. 2. c. 16.

(b) *Hanc inprimis cautionem sibimet indicat, vt non potius quicquam, non cibus vlla oblectatione deuictus, ante statutam legitimam, communemq; refectionis horam, extra mensam percipere sibimet prorsus indulgeat.* Cassian. Institut. l. 5. cap. 20. p. 216.

(c) Dan. 10. 3.

stained as well from *strong drinke* and *fine bread*, as he did from *flesh*. And therefore, as before I shewed that this place doth make nothing for Popish *choise* of meates; so heereby it appeareth, that it doth vtterly ouerthrow it. And so in the ancient Church of Christ, St. *Hierom* teaching *Nepotianus* the true properties of an holy Fast, "*Let thy Fasts* (saith he) *be pure, chaste, sincere, moderate, and not superstitious. For what auaileth it* (saith he) *to forbeare oyle, and to seeke after farre fetched and deare bought niceties, as drie Figgs, Pepper, Nuts, Dates, Simnels, Honey, Pistace nuts? Wel-dressed Gardens are tumbled ouer, that wee may not feede on browne bread: and while we follow after delicates, we are drawne backe from the Kingdome of Heauen.* And if this holy Father do not allow of these so meane *delicates* in comparison, how would hee thunder against *sweet wines*, and *sweet meates*, *marchpanes*, *preserued stuffe*, and *condited juncates*, all of them very warrantable on a Romane fasting day? And this custome of the ancient Church, is so cleare and well knowne to all that knowe any thing in Antiquitie, that the Writers of the Church of Rome doe confesse it to be true. The Author of the Booke called *Antiquitates Liturgicæ*, saith, [b] [*Fuit olim par ratio vini, quæ carnis;*] *There was anciently the same reason of wine, that was of flesh.* And not long after he addeth, that the meates *forbidden by the Canons* in time of fasting, *were delicate meates, either by nature, or made such by Arte.*

(a) *Sint tibi pura, casta, simplicia, moderata, & non superstitiosa ieiunia. Quid prodest olea non vesci, & molestias quasdam difficultatesq; ciborũ quærere, caricas, piper, nuces, palmarum fructus, similam, mel, pistacia? Tota hortorum cultura vexatur vt cibaria non vescamur panes: et dum delicias fastidimus, à regno Cœlorum retrahimur.* Hieron. ep. 2. ad Nepotian. pag. 18. A.

(b) Antiq. Liturg. to. 1 feriâ quarta quatuor temporum. cap. 1. pag. 101.

(c) *Positi eum conditi.* Ibid.

[b] *A quo abstinere iubent Canones, sunt cibi delicati, siue naturâ, siue arte* pag. 105.

Lindan saith, that [a] *Wines*, and *Spices*, and *Confections*, now familiar in their Fasts, would haue *seemed intolerable to the ancient* Church. *Beyerlynck* saith, that [b] *they* (the Ancients) *did abstaine from fish, and all drinke that might ouerturne the braine; but that now among them, their choise of meates consisteth almost in flesh only.* *Reginaldus* saith, [c] *Though wine anciently was in the number of those things which are forbidden on fasting dayes, yet it is not now so.* *Matthæus Galenus* saith, [d] *Wine was scarce permitted to women in childe-bed: but that men in health should taste it in Lent, or on Wednesdaies and Frydaies, was held as an hainous thing.* And *Pisanus*, [e] *The ancient Canons* (saith he) *did not onely forbid wine, but strong drinke, and Meath, and Ale, and all that might ouercome the braine: they onely allowed hearbs for meate; fishes being forbidden also.* And *Hosmeister* citeth a saying out of *Theophilus Alexandrinus*, that [f] *they who keepe the rules of the Lawes, know not any wine in their Fasts.* It is a cleare case then, that the Ancients did forbeare *wine* and *strong drinke*, and *pleasant meates*, when they refreshed themselues vpon their fasting daies. And consequently, the *choise* of meates, which the Church of Rome doth make, is most opposite to the practice of Gods people in elder and purer times.

(a) *Jeiunia nostra, quæ — dum olei flammas, vini æstum, omnisq; aromatum generis ignes Helluoni infarcium stomacho, veteribus Christianis omnino fuisse non modò incognita, sed & intolerabilia, atq; adeò abominanda, pyis omnibus veteva cogitantibus arbitramur notius, quàm vt de ea re vllà sint verba profundenda.* Lind. Panopl. l. 3. c. 11. pag. 89.

(b) *Abstinebant illi piscibus, omnique potu, qui inebriare potest: nunc in solis carnibus ciborum delectus fere consistit.* Beyerlinck. prompt. in festo Cinerum, tex. 3. pag. 64.

(c) *Licet vinum olim fuerit de numero rerum quæ in die ieiunij sumi probibentur, nunc tamen non esse.* Reginald. l. 4. num. 151. pag. 151.

(d) *Vinum vix puerperis concedebatur: sanos autem & valentes illud gustare in Quadragesima & quartis, sextisq; feriis, nefas fuisse testantur Epiphan. Timotheus & Balsamon.* Mat. Galenus Catech. 93. pag. 291.

(e) *Veteres Canones non solum vinū, sed etiam siceram interdixere, & omne quod inebriare potest, & mulsam ac ceruisium: olera tantum concedebant in esum, seclusis etiam ipsis piscibus.* Pisan. de Abstinent. cap. 14. pag. 162.

(f) *Qui legum præcepta custodiunt, ignorant vinū in ieiunijs, carniū esum repudiant.* Hos. Loc. com. cap. 17. fol. 176. pa. 2.

Secondly,

Secondly, the *choise* that the Church of Rome doth make of her meates for a fasting day, doth ouerthrow the very vse of a religious Fast. For by their owne *definitions* and determinations, the vse of a right Fast is for *afflicting* of the body, and *subduing* of lust, and *elevating* of the minde to God-ward: but their *choise* of meates ouerthroweth these ends and vses. For, *spices*, and *sweet-meates*, and *preserued* stuffe, and *confectionary* ware, and *strong wines*, (all which, and much more, are allowable with them in their religious Fasts: nay, they do ordinarily prouide the *best wines*, or where wines are not so vsuall, *Braggot & Meath*, & other choise drinkes, to keepe Lent Fast withall:) these, I say, doe please nature, inflame the blood, fill the head, and prouoke lust; so farre are they from helping to cleare the braine, elevate the minde, coole lust, and afflict the body. This truth, besides the euidence of it in reason, is acknowledged by the Aduersaries also. *Iacobus de Graffis*, a *Although* (saith he) *wine be nutritiue* or of a nourishing nature, *and the drinking of wine doth more prouoke men to lust then the eating of flesh doth*; *yet*, *&c.* *Pisanus*, b *Catholikes* (saith hee) *in times past, did abstaine from some fruites of the earth in Lent time, as Augustine doth witnesse*; *as namely from spices, and such things as stirre vp* or prouoke *lust*. And so speake others: but I will content my selfe with one testimony more, and that is of *Cornelius à Lapide*, a late learned Iesuite. Hee writing on these words of *Daniel*, *Neither came there flesh nor*

(a) *Etsi vinum sit nutritiuum; & ad concupiscentiam magis prouocet potus vini, quam esus carnium, — tamen, &c.* Iaco. de Graff. part. 1. lib. 2. c. 37. num. 24. pag. 215.

(b) *A quibusdam terræ fructibus abstinebant olim Catholici, in Quadragesima, vt docuit Augustinus contra Faustum, nempe*

tab Aromatis, aut iis quæ venerem excitant. Pisan. de Abstinent. cap. 14. pag. 165.

wine

wine in my mouth; noteth, that the [a] *Ancients did vse a dry kinde of foode*, (consisting of bread, salt, water, and raw rootes, and such like) which they called *Xerophagia*, .i. a dry feeding. And *they did it*, (as he saith) *for three causes*. 1. *Ad pœnitentiam*; *for an act of repentance*, or (to vse their own phrase) *for doing of penance*. *For, as drinke, because it is liquid, and of a subtill substance, and easily piercing into the inward parts, doth more affect and refresh all the parts of the body; so abstinence from drinke, and liquid things, and eating of dry foode, is a greater penance, then if a man should eate moist things, and abstaine from dry. So, thirst doth more afflict or chasten a man, then hunger doth; and therfore it is more easie for an hungry man to forbeare meat, then for a thirsty man to forbeare drinke.* *Secondly*, They vsed this dry feeding (saith he) *ad castitatem*; *for preseruing of chastitie*. *For dry meates doe dry the body, and consume venereous moisture.* *Thirdly*, *Ad sapientiam, studium & orationem*; *for furthering of wisdome, meditation and prayer*. *For hee that refraineth moist meates, is free from vapours and fumes, which doe darken and dull reason and iudgement.* *And hence came the old saying*, *Anima sicca est sapientissima*; *The dry soule is the most wise*. And if this bee true, as both reason doth teach, and learned men of the Romane Church doe acknowledge; we haue two conclusions from hence for our purpose.

1. *Concl.* Seeing *Daniel* and the ancient Christians, vpon good ground and reason, did for-

(a) *Veteres Christiani vsi sunt Xerophagiâ .i. cibis aridis, vti testantur Tertul. Cypr. Basil. & alij. Idq; faciebãt triplici de causa. Primò, ad pœnitentiam. Sicut enim potus, quia liquidus & subtilis & penetrans intima, intimiùs singulas corporis partes afficit & recreat; ita abstinere à potu et à liquidis, vesciq; aridis, maior est pœnitẽtia, quàm vesci liquidis & abstinere aridis. Sic, sitis magis affligit hominem quam fames: ac proinde facilius est esurienti abstinere à cibo, quàm sitienti abstinere à potu. Secundò, ad castitatem. Cibi enim aridi arefaciunt corpus, & humorem venereum consumunt. Tertiò, ad sapientiam, studiũ & orationem. Qui enim liquidis abstinet, caret vaporibus & fumis, qui caput, rationem & iudicium offuscent, obscurant & hebetant. Hinc vetus dictum, Anima sicca est sapientissima.* Corn. à Lapide in Daniel. 10. 3.

beare

beare wine and moist meates, and eate dry things, when they refreshed themselues vpon their fasting daies: therefore Papists, who permit all sorts of wine, and doe vse to chasten the body, by filling it with strong drinkes, are most vnlike to the holy men of elder times. And therefore it is an idle flourish, when they alledge Antiquity for the bolstering vp of their *choise of meates*: the custome of the Ancients being heerein no more like to the custome of the present Romane Church, then Chalke is to Cheese.

2. *Concl.* Seeing wine and drinkes, and moist things, and spicerie wares, doe more prouoke lust, and more dull the braine, and more refresh and content nature, than drie meates doe: therefore Papists make a mad choise of meates; when on their fasting dayes, which should serue for abating of lust, and afflicting of the body, and eleuating of the minde in prayer and meditation, they allow all sorts of wine and strong drinkes; and adde to their drinkes, sweet-meates, and conserues and confections, and spices, and what else may either please the taste, or content nature, so it bee not flesh. Let them cease then to boast of their *mortifying* of the flesh by prescribing of many fasts: for the *Drunkard* and the *Glutton* would, to choose, wish such a fasting day once or twise a weeke, for the satisfying of their appetite, as these men doe prescribe and practise for the *macerating* and *crucifying* of their flesh.

Chap. III.

The number of refections allowed in a Popish Fast.

THe second particular, wherein the libertie, or licenciousnesse rather, which the Romane Church doth take and vse in her Fasts, is, the *number* of *refections* allowable with them on a fasting day. And for this purpose, I finde, that they allow, first, a *set meale*, which is their Dinner. Secondly, a *little meale*, which they call, *Cœnulam, a little Supper*; and *Refectiunculam*, a *small refection*; or *Collationem vespertinam*, a *Collation in the euening*. And thirdly, they allow Drinkings all day long, as many as ye will; which we may call their continuall or all-day *Beuers*.

And for the first of these, that is, their Dinner, they acknowledge that to be a full meale; & they say that it is the only refection which they allow vpon a fasting day. And therefore I shall not neede vpon this occasion, to say any more of it; all that heerein I doe intend, being onely to shew how many refections they do allow. But for the other two, they do so mince the matter when they speake of them, as if these deserued not the name of any *Refreshing* or *Refection*. And therefore it will be requisite to insist vpon these a little longer: that we may see what they say, and what we may thinke of them.

1. To

1. To beginne then with the former, which is their euening *Collation*, or *little Supper*, as they call it; we may, for discouering of their *indulgence* therein, consider three things. First, the *qualitie* of the meate then allowed. Secondly, The *quantity* of it. And thirdly, the *reason* and grounds, from whence this indulgence did arise. In all which, that no man may thinke them to be charged wrongfully, I will deliuer their opinion in their owne words.

And first, for the *qualitie* of the meate, or the kindes of things allowed by them, *Azorius* saith, [a] that *the common custome is*, (and that both he and the rest do approue of) *for men to eate a little bread, either by it selfe alone, or together with fruites, hearbs, or other lighter meates, such as are figgs, raisins of the sunne, peares, apples, or other things made of sugar, or of honey, or a little small fish.* *Filliucius* saith, [b] *that all doe agree, that those things which commonly are brought to table at breakfasts and banquets, may lawfully bee vsed; such as are the fruites of trees, hearbes, and lighter meates, as figgs, almonds, raisins of the sunne, nuts, peares, apples, oliues, juncates, or banketing stuffe.* And [c] *as for bread, though some haue made question of it, yet it may be taken without feare*, and without danger. *Bonacina* saith, [d] *Although it be receiued by the more common custome*,

(a) *Communiam vsu receptũ est, vt parum panis etiam edatur, vel seorsim solum, vel vnà cum fructibus, herbis, vel alijs cibis leuioribus, cuiusmodi sunt ficus, vua passa, nuces, pira, poma, vel alia ex saccharo vel melle confecta, vel pisciculus paruulus.* Azor. Instit. part. 1. l. 7. cap. 8. q. 7. pa. 557.

(b) *Dico omnes conuenire, quòd licitè sumi possint ea, quæ communiter in ientaculis & collatiunculis apponi solent: qualia sunt arborum fructus, herbæ, & cibi leuiores; vt ficus, amygdalæ, vuæ passæ, nuces, pira, poma, oliuæ, bellaria.* Filliuc. Moral Qq. Tract. 27. part. 2. c. 2. num. 29. pag. 280.

(c) *De pane, quamuis aliqui dubitarint: securè tamen adhiberi potest ex consuetudine.* Ibid. (d) *Quamuis communiori vsu receptum sit, vt in secunda refectione y sumantur cibi, quibus in die ieiunij vescimur, ante vel post prandium, vt sunt vua, nuces, poma, vel alia ex saccharo aut melle confecta; licitè tamen etiam sumi potest iusculum, modò non sit ex coctis cibis, qui tempore ieiunij interdicuntur. Posset etiam comedi pisciculus, aut exigua pars piscis maioris.* Martin. Bonacina Sum. Moralis, to. 2. de Legib. Disput. vlt. q. 1. punct. 3. num. 3. pag. 320.

that in the second refection, those meates may be taken, which on a fasting day we eate either before or after dinner; such as are raisins, nuts, apples, or other things made of sugar or honey: Yet broth also may lawfully be taken, so it be not of such boyled meates, as are forbidden in the time of the Fast. A little fish also may be eaten, or a little portion of a greater fish. These and such like be the meates, which they allow men to feede on in the euening of their fasting day; and by eating of these in stead of their vsuall supper, they *macerate* the body mightily, and pull downe the pride of the flesh, that it shall neuer dare to kicke against the spirit any more.

(a) *Non est mortale talem consuetudinem seruare, licet quantitas sit aliquantulùm grauis.* Fernand. Exam. part. 2. §. 2. cap. 8. nu. 9. pa. 389.

(b) *Facientes Collationem grossam secundum consuetudinem n Rom. Curiæ vel tinelli, non frangunt ieiunium.* Aur. Armill. v. Ieiun. nu. 12. pag. 541.

Secondly, for the *quantite* of meate in their euening *Collation*, they say, it may be such and so great, as the custome of the place is. *Fernandes* saith, that the custome of the Countrey is to bee obserued. For, [a] *it is no mortall sinne to follow that, though the quantitie be somewhat great.* *Fumius* saith, [b] that *they which make a grosse* or great *Collation, according to the custome of the Court of Rome, doe not violate their Fast.* *Filliucius* saith, [c] that the proper or *adequate reason for the lawfull vse of the euening Refection, is not because it is little, but because custome hath brought it in:* and that *though the small quantitie of meate should not excuse it, yet the receiued custome doth free it from fault.* *Tolet* saith, that [d] *a measure* is to be kept: *for it may not bee so great, as that it doe rather become a Supper, then a Collation;*

(c) *Etiamsi parvitas cibi, qui sumitur, non excusaret, adhuc tamen inducta consuetudo liberat à culpa.—— Non ergo adæquata ratio liciti vsus Refectiunculæ est, quia sit exigua; sed quia consuetudo iam induxit.* Filliuc. Moral. Qq. Tract. 27. part. 2. c. 2. nu. 26. pag. 279.

(d) *In Collatione verò est mensura: non debet enim esse tanta, vt potius sit Cœna; tunc enim solueretur ieiunium. Quanta tamen debeat esse, consideranda est consuetudo communis patriæ, quæ viget communiter apud homines bonos & timoratos. Non enim est peccatum mortale, talem consuetudinem seruare, licet quantitas sit aliquantulum grauis.* Tolet. Instruct. Sacer. l. 6. c. 2. nu. 6. pa. 738.

lation; for *then it were a breaking of a mans fast: But* to know *how great it may be, respect is to be had to the common custome of the country, vsed by men of tender conscience. For it is no mortall sinne, to obserue that, though the quantitie bee somewhat great.* Where we may obserue by the way, that in this Iesuites iudgement, men of *tender consciences* among them, may vse a great quantity of meat in their *little Supper*. But if ye desire further to know what *quantity* men of *tender conscience* in the Roman Church doe vse, *Azorius* telleth vs, that *in the Popes Court* (and there I trow there be men of tender conscience: sure I am, their learned Doctors doe approue of the custome there) that [a] *in the Popes Court they vse to take a somewhat greater nights refection*, then elsewhere is vsed. And therefore the common custome abroad cannot be excepted against, for being greater then men of *tender consciences* doe approue. *Llamas* a Spanish Fryer and Doctor saith, that *on Christmas Eue it is the custome not onely of Lay-men careless of their saluation, but of all the Clergy, yea, of religious persons and Prelates, yea, and of good Bishops and Archbishops, to be serued at their tables with plentifull Collations of fruits, and conserues, and confections of Sugar:* that *himselfe hath beene at their tables, and is an eye-witnesse of it*, and that *it may at that time lawfully be done by such men, without obseruing a measure of Fasting.* And for the common custome of other men, *Beyerlinck* speaking of themselues of the Roman Church, saith,

(a) *In Curia Romana & Pontificia solet Refectiuncula sumi paulo maior.* Azor. Instit. part. 1. l. 7. c. 8. q. 8. pag. 557.

(b) *De Collatione noctis Natiuitatis Domini respondeo, — quòd consuetudo non solum hominum parum de sua salute spirituali curantium Secularium, — Sed omnium Clericorum, imò Religiosorum & Prælatorum, etiã Episcoporum & Archiepiscoporũ honorũ inualuit, vt illa nocte opulentas Collationes fructuum et conseruarum — & rerum ex saccharo confectarum in suis mensis ministrentur: quorũ mensis adfui, & testis sum, & sic dico posse fieri illa nocte cum talibus, non seruata mensura ieiunij.* Llamas Summ. Ecclesiast. part. 3. c. 5. §. 25. pa. 392. 393.

a *We to a long and full dinner doe adde an euening refection, which oftentimes doth degenerate into a Supper.* And this he mentioneth as a motherly indulgence which the Church of *Rome* doth permit vnto her children. And *Lindan* saith, That such hath beene the licentiousnesse of people, that beside the drinking of *Wine* and eating of *Fish*, things not vsed among the Ancients, b *they added also* Cœnulam, *a little Supper*, and *last of all*, a *full Supper, which the Ancients out of all question would haue esteemed a full dinner.* Nor may any man except against this last testimony, because hee speaketh not of men of *tender Consciences*, but of the ordinary multitude, who as he saith, had taken an irreligious liberty against the strict Rules of their fore-fathers. For that limitation of *Tolets*, when he approueth only that custome which is allowed by *tender consciences*, is but a flourish, or a varnish to colour ouer their licencious dealing and doctrine with. For otherwise in deed and in truth, their Doctrine is, that in this case of Fasting, custome, whether it bee reasonable or vnreasonable, yet doth still make the practice lawfull, as I shall haue occasion to shew more fully when I come to the last particular. And by this it may appeare, what *quantity* of meat is allowable in their little Supper, as they call it.

(a) *Nos longo et pleno prandio vespertinam adjicimus Refectiunculam, quæ sæpenumero in cœnam degeneret.* Beyerlinck. Prop. Moral. in festo Cinerum, text. 3. in fine, pag. 64.

(b) *Immo & cœnulam, ... postremò etiam iustam adderent Cœnam, quæ veteribus procul dubio iustum fuisset prandium.* Lindan. Panopl. l. 3. c. 11. pag. 89.

In the third place now, wee are to consider of the reason or ground of this Supper on Fasting-dayes; for it was not so from the beginning: and therefore it will be worth the labour to search how it came in. But we neede not to bestow any great

great paines: themselues doe tell vs, that [a] *in former time*, when it first beganne, *it was allowed only by way of medicine to procure sleepe*, when men through abstinence and emptinesse could not take their naturall rest: *but that now custome hath prevailed, that it may bee vsed for nourishment* or to feede the body. And (as another saith) [b] *at the beginning it was brought in to make men sleepe, and so vpon a kinde of necessity: but now it is by custome warranted, that we may vse it without any such respect.* And so, or to the same purpose speake [c] others also. So in conclusion wee see, that besides their *set meale* at noone-tide, they allow a little *meale* (as they call it) in the euening, consisting of *bread, fruits, herbes, spices, confections*, and a *small fish*, and that in such measure or *quantity*, be it small or great, as by the custome of the place is made vsuall; and all this for refreshing and *nourishing* of the body. And thus much they say.

Now I say to the contrary, that this rule and custome of theirs doth both swarue from all practice of Antiquity, and doth crosse the rules and properties of an holy Fast, euen such as themselues doe require.

Firſt, it is repugnant to *Antiquity*. [d] *For anciently* (saith a Iesuite) *when all men fasted till three of the clocke, they vsed not any euening Refection: but*

(a) *Quanquam olim sumerentur [Collationes] tantùm per modum medicinæ ad captandum somnum; iam tamen consuetudo obtinuit, vt etiam aliquid per modum nutritionis sumatur.* Fernand. Exā. part. 2. c. 8. §. 2. nu. 9. pag. 389.

(b) *Verius mihi videntur sentire, qui eiusmodi Refectiunculam absolutè & simpliciter esse licitam arbitrantur, tametsi indigentiæ excusationem non habeat. Eam enim à peccato defendit & liberat non somni vel naturæ necessitas, sed cõsuetudo recepta: & ... fateor quidem illã primò cœpisse causã somni capiendi, & idcirco etiam indigentiæ; more tamen & consuetudine est introducta, vt ea*

absolutè et simpliciter vtamur. Azor. Inst part. 1. l. 7 c. 8. q. 4. p. 556. (c) Filliuc. Moral. Qq. Tract. 27. part 2. c. 2. nu. 25. pag. 279. Less. de Iustit. & Iure, l. 4. c. 2. Dubit. 2. §. Item sumentes. pag. 719. Llamas Summ. Eccles. part. 3. c. 5. §. 24. pag. 391, 392. Ioseph. Angles in 4. de Iejun. q. 9. art. 2. diffic. 4. pag. 435. (d) *Olim quum in diebus ieiuniorũ ad nonam cœnassent omnes, nulla vespertinâ refectiunculâ vtebantur: sed postquam edere seu cœnare cœperunt ad sextam, qui ieiunium seruabant, introducta est refectiuncula vespertina.* Azor. Instit. l. 7. c. 8. q. 5. pag. 556.

after

after that men on their fasting dayes beganne to eat their Supper at mid-day, (which was but a few yeeres agoe, and more then a thousand yeeres after Christ) *then was the euening Refection brought vp.* And as another Iesuite confesseth, [a] *Because the Canons of the Church doe forbid meat, but doe not forbid drinke: by the conniuence of the Prelates, our euening Refections vtterly vnknowne to the Ancients entred in, vpon pretence, forsooth, lest drinke alone should doe hurt* to the stomake. And *Beyerlinck* more freely & plainly [b] *They,* saith he, (he meaneth the Ancients) *permitted one only Refection, and that a spare one too: but we to a long and full dinner doe adde a small Refection more, which oftentimes doth degenerate into a Supper.* Thus themselues confesse (as indeed they cannot with any face deny so cleare and euident a truth) that their *euening Collation* is a nouell custome, vnheard of in the primitiue Church, or among good Christians in the purer times.

Secondly, this custome of theirs in taking *an euening Collation* after a full noone-tide Dinner, doth crosse and ouerthrow the nature and right vse of a religious Fast. For themselues describe a Fast to consist of *one Refection onely*; and they adde by way of reason, that if more were granted, it would take away the end aimed at in an holy Fast, which is the afflicting of the body, [c] *because*

(a) *Quia Canones ieiunantibus cibum prohibent, potū nō prohibēt; subingressa sunt, conniuentibus Hierarchis, nostra nocturna refectiuncula veteribus prorsus ignota, eo videlicet prætextu, ne potus noceat.* Pisa. de Abstinent. ca. 14. pa. 167.

(b) *Illi vnicam refectionem, eāq; tenuem ieiunantibus indulgebāt; nos longo et pleno prandio vespertinam adiicimus Refectiunculam, quæ sæpenumero in Canam degeneret.* Beyerl. Prompt. Moral. in festo Cinerum, text. 3. pag. 63. 64.

(c) *Probatur ex vniuersali consuetudine, quæ sic interpretata est præceptum ieiunij, vt non nisi semel in die comedendum sit.* Siluester, Medina, Azorius, & alij. *Et iure meritoq;, quia si pluries Refectio sumeretur, non castigaretur corpus; passim enim homines contenti sunt duplici refectione.* Filliuc. Tract. 27. part. 2. c. 2. nu. 22. pag. 279. *Quum homines communiter bis in die comedant, volens ieiunare debet tantùm semel in die comedere. Atq; ob id vnica comestio in die ieiunij (à media nocte in medium vsq; nostrum) est necessaria ad essentiam ieiunij. Ideoq; bis parum comedens non censetur ieiunâsse.* Lorichius Thesaur. v. Ieiunium nu. 6.

men

men ordinarily are contented and satisfied with two Refections in a day; and consequently, more then one, would be no affliction or chastisement to the body. And they say true: and the truth of it is verified in this case. For who cannot without feeling any want of meat, goe to bed with such a Collation in the euening, after he hath eaten a good dinner before? By their owne rules then it followeth, that the allowing of such an *euening Collation* after a noone-tide dinner, is an abolishing of the right vse of an holy Fast.

And thus much for their *euening Refection* or *Collation*: I come now to consider their custome of drinking on their fasting dayes, which I call a *continuall Bever*. For they doe allow a man in their Fasts to drinke what drinke he will, and as often as he will. [a] In *drinking in Lent fasts there is no limitation or restraint*, how often it may bee vsed, saith *Medina*. And *Fernandes*, hauing first propounded the question, [b] *Whether vpon a fasting day a man may drinke oftentimes, although hee doe know he shall be nourished very much by it*: hee answereth readily and roundly, *Poterit, hee may doe it*. And so *Fillinctus*, [c] *I say* (saith hee) *that drinking of water, or wine, or beere, whether it be before or after dinner; whether it be taken for nourishmen or not, doth no way breake a mans fast*. And agreeably hereunto the rest of their Doctors doe teach, as I shewed before out of *Azorius*.

Now lay these things together, that vpon a fasting day a man may eat a full dinner, and after that in the euening take a *little Supper*, which by

(a) *In Ecclesiastica Quadragesima vnica refectio tantum est concessa, & in potatione nulla est apposita limitatio.* Io. Medina Cod. de Ieiunio. q. 2. in fine pag. 329.

(b) *Poterit ne quis in die ieiunij sepius bibere, quamuis sciat se potu maxime ali?* Resp. *Poterit.* Fernand. Exam. p. 2. c. 8. nu. 17. pa. 392.

(c) *Dico potum aquæ vel vini vel ceruisiæ, sive ante sive post prandium; sive sumatur ad sustentationem, sive non, haud frangere ieiunium.*

vertue of common custome doth grow to a true or iust meale many times; and besides all this, a may drinke *sweete wines* and *strong drinkes*, what he will, at all times of the day, and then tell me, what great penance is to be found in a Popish Fast? They say, that drinking of the *best wines*, is no feeding; and that eating a *Collation* in the euening, and *spices* and *conserues* at other times of the day, is no *Refection*. But *Ionathan*, when he *tasted a little honey vpon the point of his speare*, felt himself much refreshed by it; as it is 1 *Sam.* 14. 27, 28, 29. And we finde it in experience, that strong drinkes, spicerie and confections, doe so satisfie the desire of nature, that they take away a mans appetite from his meate; and themselues confesse, that *wines*, and strong *drinkes*, and *Electuaries*, doe nourish the body, and breede blood and spirits. What gluttons then are they in their religious Fasts, that esteeme all this as no *refection* of the body? And if it bee a *Refection*, (as they which vse it doe feele, and all that consider it, euen themselues not excepted, will confesse it;) then a Popish Fast is not contained in the definition of a true Fast, one essentiall part whereof is this, that there be taken *one onely Refection* for the space of a whole day.

(a) *Colligitur, quòd non prohibetur bibere quantum quis voluerit ante & post comestionem. Sequitur præterea eum non infringere ieiunium, qui sumit Collationem: nam amplius quàm semel in die non comedit.* Barthol. Medina Instruct. Confessariorum, l. 1. c. 14. §. 10. pag. 142. *Nonnicitur Refectio, seu Refectiuncula.* Bonacina Moral. Theol. to. 2. disp. vlt. q. 1. punct. 3. pag. 320.

(b) *Voco Refectionem, sumptionem cibi ad alendum corpus,* Filliuc. Tract. 17. part. 2. cap. 2. nu. 12. pag. 279. & *Sumere ientaculum, refectionem ad sustentationem naturæ, est procul dubio iterum comedere.* Caiet. Summula, v. Ieiunium. fol. 120. pag. 2.

Chap. IIII.

The Time of refection in a Popish Fast.



THus I haue done with the second particular, concerning their *Indulgence*, namely, the *Number* of their Refections: the third is, the *time* that they prescribe or allow for the breaking of their Fast. For in the ordinary Fasts of the Church, one *refection* in the day hath euer beene allowed, but that in times past, when Religion was not defaced with superstition and hypocrisie, was towards the end of the day; that so nature might bee chastened, and yet not destroyed. But in the Fasts of the Church of Rome, this vsage of the Ancients is peruerted also. For clearing of which point, I will set down their owne sayings and conclusions.

1. They say in the generall, that that time for breaking of a mans Fast is lawfull, which custome doth approue. So [a] *Medina* saith, *that concerning this point we are not to make any stop, nor is it needfull to moue any scruples: but let the custome of the Country be obserued herein, as in many other things.* *Fernandes* first propoundeth the question: [b] *What is a competent houre for receiuing of meate* on a fasting day? and then he shapeth the answer to it, *That houre which is vsed to be kept according to the custome of the place;*

(a) *Hic tenent. non est immorandum, nec opus est scrupulos inferre. Seruetur in hoc, sicut in alijs multis patrin consuetudo*, Iahl. Medina God. de ieiun. q. 6. pag. 338. Col. 2.

(b) *Interr. Quæ est hora cõpetens sumendi cibum? Resp. Ea, quæ secundum consuetudinem loci seruari solet paulò plus minusue.* Fernand. Exam. part. 2. c. 8. §. 2. nu. 4. pag. 388.

place; or thereabouts not much vnder or ouer. And Cajetan, [a] The conuenient houre (saith hee) before which we must not eate, is mid-day: But where that is not commonly obserued, a man may eate at that houre, at which those that doe fast, doe commonly eate in that place. And to the same purpose speake others also.

Secondly, for more particular determination of the time, they say, that the custome among them is, to dine on their fasting daies about mid-day, or an houre or two sooner. *Cajetan* saith, that *euen their religious men, in summer and in Lent doe eate their meale long before mid-day.* And *Azorius* telleth vs, that their [c] *Seculars doe breake off their Fast in winter, one houre before mid-day, and in summer almost two houres*: and that *Monckes and other religious persons doe it, in winter, about mid-day, or halfe an houre, or a whole houre before; and in summer, a whole houre, or an houre & an halfe before mid-day.* And to him agree [d] *Fillinctus*, and [e] *Reginaldus*.

Thirdly, They thinke it not vnlawfull, to breake Fast longer before noonetide, if so it be vsed. *Barthol. Medina* saith, [f] that *wee are not to stand scrupulously vpon this point, because the custome is brought in among Christians, that it sufficeth to eate about an houre before noone: and that some Do-*

(a) *Hora quidem conueniens, ante quam non est comedendum, est meridiei grossâ æstimatione. Sed vbi communiter non seruatur à ieiunantibus, potest quis comedere illâ horâ, quâ communiter ieiunantes ibi comedunt.* Caie. Summul. v. Ieiun. fol. 120. pag. 1.

(b) *Nunc autem Religiosi, etiam multum ante meridiem æstiuo tempore & in Quadragesima videntur comedere.* Caietan. Ibid.

(c) *Seculares ieiunium laxant ac soluunt, hyeme quidem vt à ante meridiem horâ; æstate verò duabus fere horis ante meridiem: Multi verò & alteri religiosi, hyeme aut semi horâ ante meridiem, aut in meridie, aut etiam horâ ante meridiem; æstate verò vnâ horâ integrâ, aut etiam vnâ & semi horâ ante meridiem.* Azor. Instit. part. 1. l. 7. c. 11. pag. 564. Col. 1. 2. (d) Filliuc. Tract. 27 part. 2. c. 4. nu 73. pa. 284. (e) Reginald. Prax. l. 4. nu 156. pag. 152. (f) *De hoc non est scrupulus habendus. Nam videtur mos esse inter Christianos introductus, quòd edere sufficit quasi horâ ante meridiem; suntque nonnulli Doctores sentientes seruari ieiunium, si mane comeditur tribus aut quatuor anticipatis horis ante meridiem, modò non comedatur magis quàm semel.* Barthol. Medina Instruct. Confes. l. 1. c. 14. §. 10. pag. 143.

Hors

ctors think that a Fast is kept, if men eate in the morning, three or foure houres before mid-day, so they eate not oftener then once. And he and they speake according to their owne grounds and principles. For seeing custome is of such power with them, both in this and in other things, that it may dissannull and cancell the Churches orders in greater matters then this is, as [a] *Reginaldus* saith it may; then if custome haue preuailed to haue Dinner many houres before noone, it will be safe inough to vse it.

(a) Reginald. l. 4. nu. 156. pa. 152.

Fourthly, because the rules and Canons of the Church did require, that their after-noone seruice, which they call *Officium Nonæ*, their *noone or ninth-houre Seruice*, which was at three of the Clocke after mid-day, should bee said in their Churches, before they did breake off their Fast; they translated their after-noone Seruice to the fore-noone, that so they might eate their Supper about mid-day, or sooner. And though they altered the time, in this manner, from the ninth houre to the sixt, or sooner, that is, from three of the Clocke to twelue; yet they kept the old name of their Seruice still, and called it *Preces Nonæ, the noone or ninth-houre Prayers.* And from hence a learned man of their own Church obserueth, that [b] *in Flanders, and among the Wallons, mid-day or twelue of the Clocke hath beene vsed to bee called Noone.* And so wee see it is called among vs heere

(b) *Est hoc nostris moribus receptum in officio Ecclesiastico, vt diebus ieiuniorum Preces Nonæ, & quas horâ nonâ dicere oportebat, ante prandium recitentur. Et vulgus Rusticorum apud Walones meridiem vocant Nonam, & Flandri tàm Rustici quàm Ciues meridiem suo idiomate vocant Nonam; & ad pulsum duodecimæ, quæ est nobis hora meridiei, obtinuit vetus proborum Catholicorum consuetudo, vt detecto capite oretur Deus & cogitetur mors Christi, quæ accidit horâ nonâ.* Antiq. Liturg. to. 1. feriâ 4 quatuor Temporum cap. 1. pa. 100.

in England. Nor did they rest contented with this; but because the [a] Canons required, that in Lent time they should fast till after the *Vespers* or Euening Seruice was ended, which was toward night; they said their *Vespers* or Euening Seruice in the morning, that hauing dispatched them, they might goe to meat at 11. or 10. of the clocke. And so [b] *their Euening Seruice* (as a learned Bishop of their owne doth obserue) *belyeth his time*, being performed long before that time of the day. And the reason of all this was, because (as [c] themselues doe tell vs) *it was too long for many to stay till three of the clocke for their supper; and therefore it was brought in by custome, that the Euening Seruice should be said before or about mid-day, that that being ended, there might be left a competent houre, for Gods faithfull people to eate* on their fasting day. The summe is, they made haste with their Seruice, that they might not stay long for their Dinner.

(a) *Tempore Quadragesimæ non manducant ieiunantes ante dictas vesperas: sed dicunt illas omnes Ecclesiæ decimâ horâ, vt undecimâ comedant.* Hieron. Llamas Summ. Eccles. part. 3. c. 5. §. 26. pa. 394. *Erat illa consuetudo in Quadragesima, vt horâ nonâ, hoc est, nostro more, horâ tertiâ post meridiem, incipe-rent fieri missæ, & post missas Officium Vespertinum, ac deinde solueretur ieiunium. Cui legi nostri mores fraudem faciunt. Ita enim dicimus missas vt vnâ cum Vespertinali Officio, quod illis in Quadragesima continuò vellè subiungimus, finiantur hora sexta, quæ respondet nostræ duodecimæ seu meridiei, & tunc soluimus ieiunium.* Antiq. Liturg. to. 2. feriâ sextâ post Cineres. pag. 105. (b) *Quum ieiunium, quod antea non nisi ad nonam horam, siue ad tertiam nobis pomeridianam soluebatur, ante meridiem interrumperetur, atque eam in rem non modò mysteria, sed & vesperæ suum mentientes tempus anticiparentur; factum est vt horæ ieiuniorum labore molestiores præciderentur.* Lindan. Panopl. lib. 3. cap. 11. pag. 89. (c) *Tunc vespertinæ horæ post horam tertiam post meridiem celebrabantur; quam horam quum multis esset difficile expectare vt cœnam sumerent; postea vsu indultum est, vt ante vel iuxta meridiem celebrarentur, vt illis finitis, competens ad eo edendum tempus fidelibus relinqueretur.* Io. Medina Cod. de Ieiun. q. 6. pag. 338. Col. 2.

Now against this part of their *Indulgence*, I say,

1. That it is against all practice of Antiquitie in Scriptures. For, the custome related there, was to abstaine till Euening, or the Sunne-setting; as may appeare by the examples of Fasts recorded in

Scriptures,

Scriptures, and gathered and alledged by *Bellarmine* to that purpose. [a] *In the Old Testament,* (saith he) *where there is speech of fasting, there is mention made of the euentide,* as the time when they broke off their Fast: as *Iudg.* 20. 26. *They fasted that day vntill euen.* And *the like is said,* 2. *Sam.* 1. 12. *They mourned and wept and fasted vntill euen for Saul and for Ionathan,* and 2 *Sam.* 3. 35. *So doe God to me, and more also, if I taste bread or ought else, till the sunne be downe. And so else-where. Whereby we vnderstand* (saith hee) *that among the Fathers of the Old Testament, a Fast was, to eate meate but once only, and that in the euening.* The case is both cleare and confessed; and therefore needeth no further proofe.

2. I say, that it is against the practice of the ancient Christian Church. For [b] *in the beginning of the Church, Fasts were continued till the Sunne-setting,* saith *Ioseph Angles.* He addeth, that the *reason thereof was, because the Apostles receiued their forme of fasting from the Fathers of the Old Testament, who were commanded to keepe their Fast till euening. And so the Apostles Scholers kept it for many yeeres after.* And for proofe thereof, hee biddeth vs *reade Eusebius, Basil, Ambrose,* and *Augustine.* And if he had pleased, he might haue added others moe. *Bellarmine* citeth *Tertullian, Athanasius, Basil, Epiphan. Ambrose, Hierom, Prudentius, Paulinus, Chrysostome, Augustine, Cassian, Benedict, Gregorie, Bernard, Micrologus, Gratian.* Out

(a) *In Testamento veteri quum de ieiuniis agitur, bonæ vespertine fit mentio, Iud.* 20. *Ieiunauerunt illa die vsque ad vesperam. Idem habetur.* 2 Reg. 1. & 3. & alibi. *Ex quo intelligimus apud Patres Veteris Testamenti ieiunium fuisse semel tantum, idque ad vesperam cibum capere.* Bellar. de bo. oper. in partic. l. 2. c. 2. §. unam igitur.

(b) *In principio nascentis Ecclesiæ ieiunium vsq; ad solis occasum tendebatur. Et ratio est, quia Apostoli formam ieiunandi acceperunt ab antiquis Patribus, quibus præceptum erat, vsq; ad vesperum ieiunium seruare: & ita Discipuli Apostolorum per multa tempora seruauerunt.* Lege Euseb. l. 2. Hist. Eccl. c. 17. & Basil. Serm. de ieiun. & D. Ambros. Serm. 33. & B. Aug. Ep. 86. Ioseph. Angles in 4. Sent. part. 1. de Iej. q. 9. ar. 3. Diff. 1. pu. 440. v. Antiq. Liturg. to. 2. feri. 2. 6. post Cinerel. p. 104.

of which Authors he concludeth, that [a] *The Ancients did not breake off their Fasts til three of the clock in the afternoone, or till euening in Lent time: that in S. Augustines dialect, Not to fast, and to dine, or to fast, and not to dine, is all one:* and *that it is a thing neuer heard of among the Ancients, that any Fast should be broke off before three of the clock in the afternoone.* And (as another learned man noteth) [b] *So great was the care in old time, not to eate before three of the clocke on their fasting daies, that to dine, and not to fast, are euerywhere in all the Bookes of the Ancients, words of the same signification.* And the like is acknowledged generally by the rest of their learned men: as indeed the case is so cleare, that it cannot be denied, or any way shifted off. And heerewith we may rest satisfied for this point: Onely I will adde one consideration more, that the Ancients, though they did eate but one onely meale, and that a sparing one; yet they esteemed it not the keeping of a fasting day, if they tooke that meale about noonetide or dinner time. And hence it was, that because the Church did forbid any fasting daies to be kept between Easter and Whitsunday, that they might expresse their ioy for Christs Resurrection; the ancient Monkes, not willing to vse any fuller diet then they were accustomed vnto at other times, did only change their *supper* into a *dinner*, without altering the *quantitie* of their meate. So St. *Hierome*, relating the customes of the Cœnobitæ, that is, such religious persons as liued together in a Collegiate life, saith

(a) *Christiani Veteres ieunia non soluebant, nisi horâ nonâ ab ortu solis, vel etiam horâ vespertinâ in Quadragesima. — St. August. in Epist. 86. ad Casulanum, passim accipit non prandere pro eo quod est ieiunare, & cõtra non ieiunare, pro eo quod est prandere. — apud Veteres — inauditum est prorsus, vt ante horam nonam, quæ est tertia post meridiem, ieiunium quodcunque soluatur: quemadmodum etiam nulla est apud Veteres mentio binæ Refectionis, quã de ieiunijs agitur.* Bellar. de bonis operibus in part. l. 2. cap. 2.

(b) *Tanta fuit olim cura non comedendi ante nonam tempore ieiunij, vt prandere & non ieiunare passim omnibus Veterum libris sint synonyma.* Antiq. Liturg. to. 1. feria quarta, 4. temporum, cap. 1. pag. 99.

among

among other things, [a] *From Easter to Pentecost, their Suppers are changed into Dinners, that so they may both satisfie the Orders of the Church, and yet not stuffe the belly with a double portion of meate.* And in *Cassian* we finde, that one hauing moued a doubt, how a religious man, accustomed to fasting and spare diet, might passe this long time of Festiuitie betweene Easter and Whitsuntide, without making the flesh too wanton, if hee should feede more fully or finely then before; answere was made, to this purpose; that [b] *for the keeping of this festiuall solemnitie appointed by the Church, without breaking of the wholsome order of their spare diet, it would suffice so farre onely to remit of their rigour, that the meate which was vsed to be taken at three of the clocke in the afternoone, should for that space of time be taken somewhat sooner, that is, about twelue of the clocke, in that maner onely, that neither the wonted measure, nor the qualitie of their meate bee changed.* By which places it is apparent, that Antiquitie thought a mans Fast to be broken, if there were nothing else in it, but onely this, that he did eate about mid-day; though the *quantitie* and *qualitie* of his meate were altogether the same that is vsuall on fasting daies. And this may serue to shew how vnlike the Church of Rome is in this point also, to all Antiquitie both of the Iewish and Christian Church.

Thirdly, I say, it is against the nature of a Fast, as it is described by Popish Doctors. For, a Fast is for afflicting of the body by subtraction of food. And therefore, (as *Thomas* speaking of this

(a) *A Paschate ad Pentecosten Cœna mutantur in Prandia; quò & traditioni Ecclesiasticæ satisfiat, & ventrem cibo non onerent, duplicato.* Hieron. Epist. 22. ad Eust. pa. 186. F.

(b) *Vt ergo & diebus festiuis statutæ consuetudo solennitatis conseruetur, & saluberrimus parcimoniæ modus minimè transcendatur; sufficit vt indulgentiam remissionis eò vsq; progredi patiamur, vt cibus, qui horâ diei nonâ fuerat capiendus, paulò citius, id est, sextâ horâ pro festiuitatis tempore capiatur, ea ratione duntaxat, vt esculentus solitus modus vel qualitas non mutetur.* Cassian. Collat. 21. cap. 25. pag. 1030.

very point, saith,) [a] *Something must be added, aboue the common custome; yet so, that nature hereby be not burdened ouermuch. But the custome of eating about mid-day, is the due and common time; both because now digestion seemeth to be fully ended in the night season, naturall heate being called inward, because of the externall cold about, and the diffusion of the moisture or iuice by the members of the body seemeth now also compleate, the heate of the day cooperating thereunto, vntill the highest ascent of the Sunne. And also because mans nature doth especially then stand in need to be relieued against the externall heate of the ayre, lest the humours within bee burned by it. And therefore that he that fasteth may feele some affliction, a conuenient houre of eating is imposed about three of the clocke.* And *Bellarmine*, and *Valentia*, and *Prisanus*, besides other moe, in their *definitions* of a Fast, or among the *essentiall* things belonging to it, doe (as I shewed in the beginning) require this for one, that in a Fast, the *abstinence is to be longer then at other times*, and the refection is to be *later and after the vsuall time of* Dinner, that by this forbearance of meate, nature may feele a want of food, and the body may be afflicted by it. But the vsuall time of feeding on ordinarie dayes, is about noone, or eleuen of the clocke, or not before tenne at the soonest. And therefore when the Church of Rome doth allow men to eate their dinner on fasting dayes at those houres or sooner; it doth by this indulgence ouerthrow the *essence* of a Fast.

(a) *Vnde oportet quòd aliquid addat supra communem consuetudinem; ita tamen quòd per hoc non multum natura grauetur. Est autem debita & communis consuetudo comedendi hominibus circa horam sextam; tum quia iam videtur esse completa digestio nocturno tempore, naturali calore interius reuocato propter frigus noctis circumstans; & diffusio humoris per membra, coöperante ad hoc calore diei, vsq; ad sumum solis ascensum: tum etiam, quia tunc præcipuè natura corporis humani indiget iuuari contra exteriorem aeris calorem, ne humores interius aduratur. Et ideo vt ieiunans aliquam afflictionem sentiat pro culpæ satisfactione, conueniens hora comedendi taxatur ieiunantibus circa horam nonam.* Aquin. 2. 2. q. 147. art. 7. in C.

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To this *Bellarmine* answers, [a] *that when the Ancients did prescribe three of the clocke for the breaking of a mans Fast, men then did vse to dine about mid-day. For they thought that this was sufficient affliction for the flesh, if the refection of the body were deferred for three houres space, namely, from twelue, till three of the clocke in the afternoone. But now-a-dayes,* (saith he) *the greatest part of men is accustomed to dine, not at twelue, but at nine of the clocke in the morning. Whence it followeth, that if men do now in the time of their fast, dine about noone-tide, they come to feed the body three houres later then ordinary: and so they keepe the old custome still.* Thus the Cardinall. But *Fillincius* saith, [b] *that commonly the difficultie or hardnesse which is in fasting, is felt in the euening refection, and not in the forbearing of dinner, which doth scarce differ from the ordinary houre of dinner on other dayes.* Which answeres of theirs doe indeed deserue no reply, because they are euidently friuolous. For where doe men now-a-daies ordinarily dine at nine of the clocke, as *Bellarmine* saith? Or if they doe so in some places, yet certainely in most places it is not so; and what will he say for the Fasts that be there vsed? Or if it were so in most Countries, yet they doe allow men to dine on their fasting dayes, at eleuen or tenne of the clocke, or sooner. And then what great penance were there in that forbearance, longer then which euery man must and will yeeld vnto at their greatest Feasts, before the Cookes

(a) *Quando Veteres definierunt horam nonam pro solutione ieiunij, tempus ordinarium cibum sumendi solebat esse meridies. Satis enim esse putauerunt ad carnis afflictionem & castigationem, si ad spatium trium horarum, id est, ab hora sexta, vsque ad nonam refectio differretur. Nostro verò tempore magna pars hominum non horâ sextâ, sed tertiâ prandere solet. Ex quo sequitur, vt si tempore ieiunij cibum sumant horâ sextâ, hoc est, ad meridiem, tribus horis seriùs ad reficiendum corpus accedant, quam ordinariè soleant; ac per hoc ab antiqua consuetudine non recedant.* Bellar. de bo. oper. in part. l. 2. c. 2. §. Addimus.

(b) *Vt omittam communiter ieiunia difficultatem sentiri in Refectiuncula Vespertina, non autem in prorogatione prandij, quæ vix differre solet ab hora consueta prandendi in diebus communibus.* Filiar. tract. 27. p. 2. c. 4. nu. 71. p. 284.

can be ready? And for their little refection at night, that sure pincheth the body but easily, being such as before was declared, and after a full meale at noone-tide before. These friuolous answers then deserue no serious reply; nor would I feare lest any man should be perswaded or misled by them: yet I thought it not amisse to relate thē, that men might see both what poore and miserable shifts they are driuen to, for defence of their loose and licencious Fasts: and also how in things euident to the eye, the one doth crosse and contradict the other; *Bellarmine* saying that the customarie houre of dinner is now-a-daies about nine of the clocke; and *Filliucius* affirming, that there is small difference betweene their dinner-houre on their fasting day, and on another day. But a desperate cause requireth such miserable shifts.

Fourthly, I say, that this dining at noone vpon fasting dayes, sprang from indeuotion & want of zeale, or from Epicurisme, & a loue of the belly. I presume in reason I may well thinke so, seeing no other probable cause can bee imagined, why it should otherwise be admitted and receiued. But I shall not neede to stand vpon coniectures or surmises, how probable soeuer otherwise they bee. For themselues doe acknowledge as much as I say. *Filliucius* saith, [a] that *in old time, the Iewes fasted till sunne-seting, and that the same was the custome of the ancient Christians also; although afterward, zeale waxing cold, they began to abate of the houre.* And to the same purpose speaketh *Azori-*

(a) *Olim apud Hebræos ieiunia producebantur vsque ad occasum solis & apud Veteres Christianos idem erat in more positum.— Quāuis deinde, feruore intepescente, coperit etiam quoad horam remitti.* Filliuc. Tract. 27. part. 2. c. 4. nu. 64. pag. 285.

us. For having first said, that the Hebrews did vse to fast till night; and that thence the old Christians were accustomed to keepe the same order, he addeth; [a] *Afterward, the old zeale waxing cold by degrees, the Fast began first to be broke off before the Sunne went downe; and after that, a few houres before sunne-setting. For they began to eate their supper at three of the clocke, that is, three houres after mid-day, and as many houres before the sunne set.* And if zeale may be said then to waxe cold, when they preuented the old time, by taking their supper at 3. of the clocke in the afternoone, then we may boldly say, that now zeale is *key-cold*, or quite *quenched* in the Church of Rome, seeing she alloweth her children on their fasting dayes, to eate their dinner before the mid-day. And so, or more sharpely then so, doth *Filesacus* censure this disorder; [b] *It is come to passe* (saith he) *by our irreligious infirmitie, that we take meate at mid-day, and so breake off the Fast.* He meaneth, that men did pretend *infirmitie*, because it was too long for their feeble bodies to forbeare meat, as the Ancients did; but that the true reason was not weakenesse and indisposition of body, but irreligion and deadnesse of soule. And this may suffice to be noted for the time of their eating on fasting dayes.

(a) *Deinde tepescente sensim vetere illo feruore, cœptum est solui ieiunium primò quidem antequam sol occideret, deinde verò etiam paucis horis ante solis abscessum. Nam cœna sumi cœpit ad horam nonam, hoc est, tribus horis post meridiem exactis, & totidem ante solem occidentem.* Azor. Instit. part. 1. l. 7. c. 11. q. 1. pag. 563, 564.

(b) *Nostrâ imbecillitate irreligiosâ (vt ita dicam) factum est, vt ad meridiem cibum sumamus, soluamusque ieiunium.* Filesac. de Quadrag. cap. 6. pag. 437.

Chap. V.

The Quantity of meat and drink in a Popish Fast.

THe fourth particular is the *quantity* of meat and drink allowable in the Church of Rome in their holy Fasts. And for that, I find no *stint* among them, but that euery man measure himselfe by the belly. But that their meaning may more plainely and distinctly appeare, I will first consider the *quantity* that they allow in their dinner, and then in their drinkings.

And first, for their *dinner* on fasting dayes, they say, That he [a] *who exceedeth in the quantity of meat, how much soeuer he swarue from the equality or euen measure of the set quantity, breaketh not his fast.* They say, [b] *that if a man doe with intent and purpose keepe the three things which they require in a Fast, and yet in that one refection or dinner which hee taketh, doe through gluttony exceede the rule of temperance; yet he doth satisfie or sufficiently keepe the Precept of fasting; because the quantitie of the dinner doth not fall vnder that precept, or is not comprized in it.* Againe they say, [c] *Whensoeuer a man doth eate but once in the day, at the appointed houre, and abstaineth from forbidden meates; whatsoeuer else*

(a) *Excedens in quantitate cibi, vtcunque recedens ab æqualitate quantitatis determinatæ, non frangit ieiunium.* Ioh. Angles in 4. de Ieiun. q. 9. dub. 5. Concl. 2. pag. 432.

(b) *Sequitur, quòd si quis in die ieiunij illa tria ex intento seruet, & tamen in vnica refectione quam sumit, regulam temperantiæ per gulam excedat, satisfaciat præcepto de ieiunando, quandoquidem sub illo præcepto non cadit quantitas refectionis.* Ioh. Medina. Cod. de Ieiun. q. 11. pag. 354.

(c) *Quandocunque quis semel tantum in die horâ præscriptâ comederit, & à cibis vetitis abstinuerit; quicquid aliud comedat vel bibat, siue moderatè siue immoderatè, & siue delectabiliter, siue aliter, non frangit ieiunium Ecclesiasticum.* Reginald. lib. 4. nu. 163 pag. 154.

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he either eateth or drinketh, whether moderately or immoderately, and whether to delight appetite or otherwise, he breaketh not the Fast of the Church. Yea, [a] but is there no measure how much a man may eate? Yes. *He may eate as much as he can, for ought that the Precept of the Church doth require.* Yea, but say that a man doe gormandize, how then? [b] *If a man should eate till he glut himselfe, that excesse were vnlawfull, but heereby his Fast is not broken.* Well: but [c] what if a man at his *meale take so much meate, vse so many dishes and sawces, euen to gluttony and gormandizing, that he feeleth no affliction of the flesh, yea that he doth exceedingly prouoke his gluttonous appetite, stirre vp lust, and take so much meate at one dinner, as may be sufficient for three men to feede vpon in a conuenient sort;* doth this man keepe the Lawes of fasting? *I answer* (saith *Iacobus de Graffijs*) *that if we speake according to the substance of the Precept, his Fast is not broken: and in this sense the common opinion may be admitted, which is, that these men doe satisfie the Precept of the Church concerning fasting. Or else we may speake of Fasting, with respect to the merit of it, and so these men doe not satisfie or fulfill the Precept.* Thus these men speake for the *quantitie* of their meate at dinner. And their practice is not vnlike their doctrine. For, [d] *We* (saith *Beyerlinck*) *take our dinners* on our fasting

(a) *Interrog. Quantum licet comedere die ieiunij?* Resp. *Quantum quis edere poterit, loquendo de ratione præcepti.* Fern. Enam. part. 2. c. 8. §. 2. pag. 389.

(b) *Qui vsque ad ingurgitationem comederet, talis excessus illicitus esset, sed non ex hoc soluitur ieiunium.* Iac. de Graff. decision. aur. part. 2. l. 2. c. 16. nu. 22. pa. 158.

(c) *Sed an bi sentient præcepta ieiunij, qui semel comedendo tantis cibi sumunt, tot cibarijs & condimentis vtuntur ad ingluuiem vsque, vt nullam carnis afflictionem sentiant, immò gulam impensissimè irritent, libidinem excitent tantum cibi sumentes vnico prandio quantum sat tribus hominibus satis ad congruam eorum sustentationem?* Resp. *Quod consideratis considerandis, hæc quæstio potest ita decidi, quod si nos loquimur quoad substantiam præcepti, ieiunium non dissoluitur, & ita potest habere locum communis opinio, scilicet hosce homines ieiunij præcepto satisfecisse. -- Aut verò loquimur de ieiunio quoad meritum, & ita non satisfaciunt.* Iacob. Graff. part. 1. l. 2. c. 37. nu. 39. pag. 217.

(d) *Nos prandia sumimus, eaque talia, vt præteritam abstinentiam copiâ & varietate ciborum facilè compensemus.* Beyerl. prompt. in festo Cinerum, tex. 3. pag. 63.

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sting dayes, *and they such, that we may easily by the store and varietie of meates, make amends for the abstinence that is past.* But *Lindan* speaketh more broad, and saith that *the fasts of their Catholikes are euery where such Fasts as Epicures doe keepe.* To which purpose I haue cited his words * elsewhere.

* Treatise of Fasting. cap. 4.

The like they say for the *quantitie* or measure of their *drinking* all times of the day. For, [a] *a man may drinke well inough before dinner and after dinner, as much as hee thinketh good, without any sinne of not fasting: it is true, that he shall sinne by intemperance.* So speaketh *Rodriquez.* And to the like purpose *Lessius*; [b] *from hence* (saith he) *it followeth, that often drinking is not forbidden in the time of a Fast, &c.*—that *although a man doe vse drinke for that end,* (namely for nourishment) *and that immoderately, he doth not violate the Churches Precept of fasting, though he sinne against temperance.* And to like purpose speake others. So in summe their doctrine consisteth in two points;

(a) *Bene potest bibere ante prandium & post prandium, quantum videbitur illi absq; peccato rem ieiunandi. Verum est, quòd peccabit peccato gulæ, &c.* Rod. Summ. Cas. part. 1. c. 23. nu. 1. pag. 28.

(b) *Ex his infertur primò, Potus sumptionem crebriorem non vetari;* — *quare etiamsi quis eo fine vtatur, etiam immoderatè, non violabit præceptum Ecclesiæ de ieiunio, etsi contra temperantiam peccet.* Les. de Iustit. & Iure, l. 4. c. 2. Dubitat. 2. nu. 10. pag. 718.

1. That a man by playing the Glutton or the Drunkard on a fasting day, may sinne by intemperancie or excesse, in the like manner as hee should doe on any other day, if he vsed the like excesse.

2. That no excesse in the measure either of meate or drinke, is any offence or sinne against the rules of a Romane Fast: so that a man may play both the *glutton* and the *drunkard* vpon a fasting-day, and yet keepe all the rules of a Popish Fast. Only the question further is, Whether a man sinning by intemperance in gluttony and drunken-

nesse,

neſſe, and yet at the ſame time keeping their rules of faſting, doe merit at Gods hands by his Faſt? And their anſwer hereto is, That [a] *if the exceſſe be ſo great, that it be a deadly or mortall ſinne, then he loſeth the merit of his faſt, as he doth of all other his good workes: but if the man do not ſinne mortally,* (by this exceſſe) *then he doth not abſolutely loſe the merit of his Faſt, but only in part. For in that he doth voluntarily forbeare forbidden meates and a ſecond refection for the Churches commandement, he doth ſo farre forth merit* by his faſting; *which merit is not done away, though he keepe not due moderation in the vſe of meate or drinke: but ſo farre forth as he vſeth exceſſe, he doth not merit.* The meaning of which ſpeech is to this purpoſe; that his faſting is a good worke, though at the time of his faſting, hee doe ſurfet and bee drunke: and if his ſurfetting and drunkenneſſe be ſuch and ſo great, that it putteth him out of the ſtate of grace, then he cannot merit by it, becauſe a man that is not in the ſtate of grace, cannot merit by any worke at all, how good ſoeuer otherwiſe it be: but if his gluttony and exceſſe be not ſuch and ſo great, that it doth exclude him out of the ſtate of grace; then hee meriteth ſtill by his *gluttonous* and *drunken* Faſt. And thus ye haue the ſumme of what they ſay in this caſe, concerning the *quantitie* of their *meate* and *drinke* on their faſting dayes: Which is a moſt drunken conceit, and vnworthy the profeſſion of learned men or Chriſtians. But the vanity may appeare by theſe conſiderations.

First, it is againſt the practiſe and opinion of all

(a) *Si tamen ſit exceſſus, vt peccet mortifere, amittit meritum ieiunij, ſicut & aliorum bonorum operum. Si autem non peccet mortifere, non amittit abſolute, ſed ſolum ex parte. Quia qua parte voluntarie abſtinet à cibis vetitis & à ſecunda refectione propter Eccleſiæ præceptum, meretur; quod meritum non eliditur, etiamſi in vſu cibi vel potus non ſeruet debitam moderationem: quia tamẽ parte excedit, non meretur.* Leſſ. de Iuſt. & Iure, l. 4. c. 2. dubitat. 2. nu. 10. p. 718, 719.

Antiquitie. For their sayings are, [a] *Let thy Fasts be daily, and thy refection without satietie. For it profiteth it nothing to carrie an emptie paunch for two or three dayes together, if at once it bee ouercharged, if the Fast be recompenced by fulnesse after.* So writeth Saint *Hierom* to *Eustochium*, giuing her rules of a religious Fast. And the same Father writing to *Rusticus*, a man that had deuoted himselfe to a religious life, he giueth him this counsell concerning fasting; [b] *Let Fasts be moderate; lest being immoderate, they weaken the stomacke, and requiring greater refection afterward, they breake out into crudity and inconcoction, which is the mother of lust. Sparing and temperate diet is good both for body and soule.* And yet againe the same Father, [c] *Many* (saith he) *who doe desire a chaste life, doe fall in the mid-way, while they thinke that abstinence is onely in forbearing of flesh, and fill the belly with pulse, which being taken moderately and sparingly is without harme. And to speake what I thinke,* (saith he) *nothing doth so inflame mens bodies, and stirre vp lust, as vndigested meat.* He yet addeth, *Sparing diet, and a stomack still hungrie, is better then Fasts three dayes long.* From which speeches of this learned and religious Father, any man may collect, that if hee thought a full meale after immoderate abstinence would engender lust, then sure he neuer could imagine, that surfetting on a fasting day can bee a meanes to coole lust, and to beate downe the body. And if

(a) *Sint tibi quotidiana ieiunia, & refectio satietatem fugiens. Nihil prodest biduo triduoq; transmisso, vacuum portare ventrem, si pariter obruatur, si compensetur saturitate ieiunium.* Hier. Ep. 22. ad Eust. pag. 175. B.

(b) *Quæ & ipsa (ieiunia) moderata sint, ne nimia debilitent stomachũ, & maiorem refectionem pascentia, erumpant in cruditatem, quæ parens libidinum est. Modicus ac temperatus cibus, & carni & animæ vtilis est.* Hier. Ep. 4. ad Rustic. pag. 43. A.

(c) *Nonnulli vitam pudicam appetentium, in medio itinere corruunt, dum solam abstinentiam carnium putant, & leguminibus onerant stomachum, quæ moderatè parcèque sumpta innoxia sunt. Et, sicut indigestus cibus, ructusq; convulsat. . . Parcus cibus & venter semper esuriens triduanis ieiunijs præfertur.* Hieron. Ep. 10. ad Furiam, pag. 93. D. E.

vt quod ſcintilla loquar, nihil ſic inflammat corpora & titillat membra genitalia.

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he thought, that it was in vaine and without profit, to fast much, if a man did make amends for his abstinence by fulnesse afterward; then certainely he would neuer yeeld, that men did a meritorious worke, if abstaining from flesh, they did on the very day loade themselues with excesse of any meates and drinkes. But to proceed, *Cassian* saith, that [a] *not onely the qualitie of meates, but the quantitie also, doth blunt the edge or vigor of the heart, and fatting the minde with the body, it doth kindle a noxious and furie full of vices.* And a little after he addeth, [b] *that the more nourishing meates, as they breed health to the body, so they doe not take away the purity of chastitie, if they be taken moderately.* By which speeches we see, that this ancient Father is so far from allowing excesse in a Fast, that he preferreth a sparing meale of the best meates, before a full meale of the courcest: as also in the former testimony of S. *Hierome* we may obserue, that that Father preferreth a moderate refection of flesh, before a plentifull refection of pulse; and (as if he had meant to reproue the error of the present Roman Church) he derideth them who thinke to preserue chastitie, while they abstaine from flesh, and fill themselues with pulse. To the same purpose it is, that [c] *Cassian* telleth vs of a young Monke named *Beniamin*, who after his daies fast, finding his euening refection to be farre short of satisfying his hunger, desired to fast two daies together,

(a) *Non qualitas sola, sed etiam quantitas escarum aciem cordis obtundit, ac mentem cum carne pariter impinguatâ noxium vitiorum fomitem igneumque succendit.* Cassian. Inst. l. 5. c. 5. pag. 195

(b) *Esculentiores cibi, vt procurant corporis sanitatem, ita castitatis non adimit puritatem, si eum moderantiâ sumantur.* Cassian. ibid. cap. 5. pag. 198.

(c) *Malunt hi, qui perfectionem discretionis ignorant, etiam biduo protelare ieiunia, idque quod hodie sumpturi fuerint, in posterum reseruare: dum modo ad refectionem pernoctantes, desideratâ satietate potiantur. Quod nuper Beniamin cuidam vetulum pertinaciter tenuisse cognouimus, qui me quotidie paximacia duo percipiens, æquali castigatione continuam parcitatem iugiter retentaret, mihi bidua ieiunia semper continuare, dum modo ad refectionem veniens, duplicatâ mensurâ repletæ ventris ingluuiem, &c.* Cassian. Collat. 21. c. 28. pag. 725.

without any thing at all: so that at the end of the second day he might have his allowance for the two dayes together, and so satisfie his hunger for the time. But the religious Fathers of that time would not consent vnto it. And *Cassian* setteth vs downe this fact of *Beniamin*, as an example of indiscretion, which he warneth all wise Christians to beware of. Thus farre were these truely-religious Fathers from giuing way to this gluttonous feeding, and intemperate drinking, now allowed in the Church of Rome to consist with the obseruance of an holy Fast.

(a) *Postremum, à quo abstinere iubent. Canones sunt sibi delicati — sunt sibi multi, licet semel sumpti. Scio quid hac de re dicant multi, qui ad nostros usque tempus tolerandos, quàm ad veterum disciplinam imitandam robustiores sunt, si quod verum est, licet persistere, qui possit dici nimius, qui non sit temperans, non equidem intelligo tam bonum, quàm non id esse hominem, quod animal non sit.* Ant. Liturg. to. 1. feria quarta quatuor temporum, p. 105.

Secondly, this excessiue quantitie of meate and drinke on a fasting day, is against the nature and vse of a Fast, and the *description* which they of the Romane Church doe giue of it. For, (as hath beene declared already out of *Valentia*) one *essentiall* thing in a religious fast is this, that the abstinence then vsed, be ordained to the *taming* of the flesh, and *bridling* of concupiscence. But he that drinketh wine to the full all day, and feedeth at noone by the belly, and eateth as much as might suffice three moderate men, doth *afflict* the body but a little: such a one, I suppose, might goe supperlesse to bed, and feele no hunger, though hee did forbeare his *euening Collation*. And vpon this ground (as I conceiue) one of their owne saith, that one thing which the Canons of the Church did forbid, was [*sibi multi, licet semel sumpti,*] *much meate, or many meates, though but taken once in the day.* He addeth, that notwithstanding this excessiue eating haue his patrones among them,

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yet (saith he) *If I may professe that which is the truth, I cannot tell how he may be said to be fasting, that is not temperate; no more then how he can be a man, that is not a living creature.*

And this shall serue for the fourth particular.

Chap. VI.

Dispensations in the Roman Church, against the rules of fasting.



He last is their *Dispensations*, and they bee of two sorts: some are *explicite*, and others are *implicite*. The *explicite* or expresse Dispensations are, when the Pope or other Prelates doe by word or writing, giue leaue or license to some men, not to obserue their rules of fasting; as for example, when they dispense with men to eate cheese & eggs in Lent, or such like. Their *implicite* Dispensations are, when the people take libertie in their practice against the rules or precepts of the Church, and their Bishops or Prelates seeing it, say nothing to the contrarie, but wincke at it: for this *connivence* in the Prelates, especially in the Pope, they hold as good as an expresse Dispensation. Now concerning these two kindes of *Dispensations*, wee are to consider 2. things: 1. What power they are of in the Romane Church to dissolue the rules of fasting;

sting; and 2. What way is giuen to them in the practise of that Church.

And first, for their *expresse Dispensations*, they say, [a] *that the Pope may dispense in the Precept of fasting, although it were made by the Apostles. The reason is, because in making of this Law, the Apostles vsed the power of gouernment, which Christ did grant them; and in those things, which pertaine to the gouernment of the Church, the Pope hath as much power as the Apostles had.* They say also, that the [b] *Pope may dispense with a man for his whole life. For hee is aboue this Law of Fasts, seeing it is onely enioyned by the Canon Law*[c]*: and from hence it followeth also, that his Dispensation is good, though it be granted without cause.* And for inferior Bishops and Prelates, they may dispense with those which are vnder them, vpon iust cause, &c. *Bartholomew Medina* saith, [d] *that when a man hath a Dispensation for not fasting, whether iustly or vniustly, he is not tyed to the Law, though he sinned in asking such a Dispensation without cause. But if hee obtaine it, the Dispensation is good. For seeing that Law is onely positiue, and of mans making, the Pope or an other Bishop may dissanull it.* So, their expresse Dispensations are *omnipotent* against all Laws of fasting. And the like they say in a manner for their *implicite* Dispensations, or the conniuence of the Pope and Prelates at the peoples practise. For, [e] *the custome vn-*

(a) *Summus Pontifex potest dispensare in precepto ieiunij, quamuis fuit ab Apostolis institutum. Ratio est; quia in hac lege ferenda Apostoli vsi fuere potestate gubernandi sibi à Christo concessâ; & in ijs quæ pertinent ad gubernationem Ecclesiæ summus Pontifex habet æqualem potestatem, sicut Apostoli habuerunt.* Ios. Angles in 4. de Ieiunio. q. 5. diffic. 2. concl. 1 p. 394. v. Ioh. Medin. in Cod. de Ieiunio. q. 3.

(b) *Dicò primò Papam posse dispensare quemcunque etiam per totam vitam.* Communis Doctorum in Rubricis de obseruatione ieiunij, Sylvest. Ieiun. 47. Nauar. nu. 21. *Est enim supra hoc præceptū, quū sit tantū de iure canonico; vnde etiam sine causa valida esset dispensatio.* Fill. tract. 27. part. 2. c. 6. nu. 126. pa. 290.

(c) Ibid. nu. 127.

(d) *Quādo habet quis iustè aut iniustè dispensationē non ieiunandi, non tenetur, quamuis peccaret huiusmodi dispensationē sine occasione petendo: at si eam obtinuerit, valida erit. Ratio est: nam quū humana sit lex ista, potest eam saltem Romanus Pontifex aut alius tollere.* Barth. Med. Inst. Conf. l. 1. c. 14. §. 10. p. 150.

(e) *Cōsuetudo Tituli Romanæ Curiæ in omnibus ieiunijs nō improbatur à Cajetano.* Fil. Tra. 27. par. 2. c. 2. nu. 34. p. 280.

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sted in the Popes Court on fasting dayes, is, not to be disallowed in any thing, as Caietan saith. The like they say of customes in other places also. [a] *Nor is it needfull* in this case, *that the custome be reasonable and by prescription; it is sufficient, if it haue bin kept so long, that it doe come to the knowledge of Superiors, who when they know it, do not contradict or gainsay it, when they might conueniently gainesay it if they would.* They be the words of *Medina*, subscribed vnto by [b] *Reginaldus*; and so well liked by [b] *Iosephus Angles*, that he hath transcribed them out of him word for word, and published them for his owne. By this it may bee seene, what power they place in their Dispensations, whether they be giuen by expresse words, or only brought in by the *custome* of the people, and the *conniuence* of the Bishops.

And all this were not so great a matter, if Pope and Prelates were warie in granting Dispensations, and winking at licencious customes. But it is farre otherwise. For [d] *a Dispensation against the rules of Lent is most common; which he that hath obtained, may without scruple of conscience vse the premises*; that is, he may eate *flesh and white meates.* And [e] *the Pope* (saith *Medina*) *doth euery where in his Buls grant licence to eate eggs, cheese and milke in Lent time, yea and flesh too, by the alone aduice of*

(a) *Vt consuetudo priorem legis obligationem tollat, non opus est vt sit rationabilis & præscripta; sed satis est, si per tantum tempus sit huiusmodi consuetudo inducta & obseruata, vt ad notitiam Maiorum peruenerit, qui quum eam sciant, minimè contradicunt, quum commode si vellent, contradicere possent, & prauaricatores punire, &c.* Io. Medina Cod. de Ieiun. q. 8. pag. 347.

(b) Prax. fori Pœnitent 1. 4. nu. 134. p. 148, 149.

(c) In 4. de Ieiun. q. 5. diffic. 1. p. 392.

(d) *Fuit præceptum de abstinentia à carnibus, primum Clericis impositum, deinde ad fideles omnes fuit diffusum.*

in omni autem hoc cibus quadragesimalis intelligitur absque ouis & lacticinijs. Iam verò communissima dispensatio, quam qui obtinuerunt, sine scrupulo possunt vti præmissis. Iosa ph. Angles in 4. de Ieiunio q. 9. difficult. 2. concl. 4. pag. 424. (e) *Papa in Bullis suis concedit passim facultatem comedendi ouа, caseum & lac in Quadragesima, & carnem ex solo medici consilio, & parum deest, quin generaliter cum omnibus dispenset, vt iniuncta carnes comedendo; sicut dicitur cum multis Nobilibus dispensasse.* Ioh. Med. Cod. de Ieiun. q. 2. p. 328.

a Phy-

a Physician: and there wanteth but a little of dispensing generally with all men, that they may fast with eating of flesh, as it is said that he hath dispensed with many Noble-men. And *Beyerlinck* shewing the easinesse of a Romane Fast now-a-dayes, ouer that it was in time past, saith, that [a] *the ancient Christians being very strict and rigid about this Law of fasting, did release very few from the obseruation and keeping of it: but now an infinite number, vpon pretence either of weakenesse or necessity, are freed from the bond of it.* So they are very liberal of their Dispensations, & that not only in ordinarie Fasts, and at common times; but euen in the holy and strict time of Lent. Nor haue these Dispensations gone so farre, but their customes, by which the rules of abstinence are abrogated, haue extended much further. For, [b] *custome* [not controled by the Prelates] *hath abrogated the Fast of the Rogation weeke, which was commanded by the Canon Law; as also the Wednesday and Fryday Fast, which, as they say, was enioyned by Precept euer since the Apostles time:* and so likewise *it hath taken away the Fast of Aduent, which otherwise was vsed to bee kept in the Romane Church by vertue of the Canon.* And custome [c] it is that brought in *long Collations*

(a) *Veteres Christiani quoad hanc ieiunandi legem admodum vigidi, pauciss. ab illius obseruatione eximebant. Nunc infiniti aut imbecillitatis aut necessitatis titulo hac obligatione liberantur.* Beyer. in festo Cinerum, tex. 3. in fine pag. 64.

(b) *Consuetudo abroganit ieiunium Rogationum, quod præcipitur in Cap. Rogationes de Consecrat. Dist. 3. Item ieiunium quartæ & sextæ feriæ, iam inde ab Apostolorum temporibus in præcepta positum, constat consuetudine abrogatum esse, & arbitrio nostro relictum. — Denique ieiunium Aduentus, alias solitum seruari in Ecclesia Romana — contraria consuetudo iam sustulit.* Reginald. Prax. l. 4. nu. 133. pag. 148.

(c) *Hinc excusantur à Doctoribus, qui iuxta morem & consuetudinem patriæ, in die ieiunij longiores Collationes faciunt, &c. Hinc etiam Mediolanenses excusantur, non ieiunantes primis quatuor diebus Quadragesimæ. — Hinc etiam excusantur ante horam vesperarum manducantes. — Hinc Britones excusantur, qui in Quadragesima butyro vtuntur, vbi talis viget consuetudo, aut omis, aliisque ex carne originem trahentibus, quum contrarium sit iure definitum. Hinc à peccato liberantur comedentes carnes in aliquibus locis in die Sabbathi.* Ioseph. Angles in 4. de ieiun. q. 5. Diffic. 1. pag. 393. Who hath transcribed Medina. Cod. de ieiun. q. 8. pag. 546.

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at night, and made them lawfull: and custome *that excuseth the inhabitants of Milane, for not fasting the fourr first daies in Lent: and that excuseth men for eating their Supper before Euen song*: and custome that *excuseth the Britons for eating of butter in the Lent time, where that custome is on foote, or eggs and other things which come of flesh.* And finally, custome hath made it lawfull to eate before noone on a fasting day, to vse a grosse Collatiō on Christmas Eue, as before I shewed: as also, [a] *on Saturday to eat the entralls of beasts, with their heads and feete, and besides, bacon and swines flesh also?* Yea, [b] *to eate flesh on Sundaies in Lent*, contrarie to the Law, where the vse of men was to the contrarie. Thus, and in this manner custome with them hath preuailed, to the abrogating both of the ancient Laws, and their owne rules: and to the bringing in and iustifying of strange libertie, contrarie to the practice of Gods ancient people, and the descriptions of fasting approued by the Church of Rome. And how farre further it may grow, we could not imagine, saiuing that wee see there is little or nothing in a manner left, that is worth the *dispensing* with. For what with their doctrine, and what with their Dispensations and customes, fasting with them is become so easie and pleasant a course, that an *Epicure* may satisfie his voluptuous appetite, and yet keepe a Romane Fast.

And this may suffice for manifesting their *Indulgence* and licentiousnesse.

Out of all which, we may further deduce and

(a) *In nostra Hispania, inualuit consuetudo maiori ex parte, vt comedantur in Sabbatho omnia interiora animalium & extrema, vt pedes & capita, & omnia larda seminis, etiam porcinum crassum, &c.* Llamas part. 3. q. c. 5. §. vlt. pa. 399.

(b) *Statutum de abstinendo à carnibus in dominicis diebus. Quadragesima olim obligatorij nō fuit, quia non fuit vtentium moribus approbatum, vt ait Greg. in Epist. ad Episcop. Anglorum.* Ioh. Medina. Cod. de Ieiun. q. 8. p. 346. Col. 2.

obserue these *Collections* following.

1. That a *Papish* Fast, in most points of moment, is most vnlike to the *ancient* Fasts. For the *Ancients* abstained from *Wine*, and *Spices*, and *Innocates*; the *Papists* allow these, as most innocent on a fasting day. The *Ancients* had one only refection in the day of their Fast; the *Papists* haue two or three, or more; for the all dayes *drinking* is more then one refection. The *Ancients* did fast till euening, or when zeale was somewhat decayed, till three of the clocke at least; the *Papists* breake off their Fasts at noone, or an houre or two sooner. The *Ancients* were sparing in their one refection, and fed on course fare; the *Papists* in their set refection feede by the bellie, and choose such meates and sawces as best please the appetite, prouided onely that they eate not flesh. And finally, the *Ancients* were strict and rigid obseruers of their rules and orders of fasting; the *Papists* are most loose in dispensing with all men, and in all things that haue any shew of hardnesse or affliction in them. These contrarieties betweene our new Doctors and the old Fathers, I haue proued already, as I passed thorow the Particulars: but if any man desire to see them all together in one heape, he may finde them collected and acknowledged by the friends and wel-willers of the Church of Rome: who reckon vp these, not to their Mothers shame, but for the praise of her loue and tenderneste to her children, whom she would not chasten so seuerely, as the old Church of Christ was wont to chasten her children. *Pisanus* then

the Iesuite, thus commendeth the tender loue of the Romane Church to her babes and sucklings. *If* (saith he) *the Discipline of the Church bee any where relaxed and falne downe, it is most of all to be seene in the matter of Fasts, and may bee well inough perceiued by the reading of this booke. Forsooth, our holy Mother the Church doth apply her selfe to our weakenes, whose motherly care we ought therefore to commend.* And againe; *All men for the most part, doe appeale to the ancient and Apostolike Church: but her set and solemne Fasts they either doe not allow, or doe neuer a whit follow her in them.* And the same Author, [b] *There is no cause* (saith he) *why any man should be deterred with the difficultie of fasting. For the practice of the Church hath so moderated and mitigated the perfection of the old Canons, that whosoeuer now doth wittingly neglect the Fast that is required without necessity, out of doubt he shall incurre no small crime.* Yea, but what is that mitigation, which the Church hath vsed in tempering the old Canons? Hee goeth on to tell vs that in these

(a) Si quis in re disciplinæ Ecclesiasticæ lapsata & & lapsa est, id maximè in ieiuniorum ratione videre licet, de ex huius lectione libelli facilè animaduertetur. Sanè pia mater Ecclesia, imbecillitati nostræ se accommodat, cuius proindè pietatem commendare debemus. — Ad Veterem & Apostolicam Ecclesiam plerique omnes prouocant, sed huius ieiunia stata & solemnia vel non probant, vel ne per somnium quidem sequuntur. Pisan. Præfat. ad Lector. præfixâ libro de Abstinent. pag. 96, 97. (b) *Non est — quòd aliquis ieiunij difficultate deterreatur. Siquidem tanta moderatio est adhibita, per Ecclesiæ praxin, antiquorum Canonum perfectioni, vt qui hodie sciens præceptum absque necessitate ieiuniũ neglegit, non lene profectò crimen incurrat. Ecce enim veteres Canones non solùm vinum, sed etiam siceram interdixêre, & omne quod inebriare potest, & mulsam ac ceruisiam. Olera tantùm concedebant in esum, secluso etiam ipsis piscibus, &c. Hodiè & vino & piscibus vti licet. Nec amplius, vt olim, semel tantùm vesperi reficimur; sed iamne in prandia sunt commutate, &c. Quid? quòd à quibusdam terræ fructibus abstinebant olim Catholici in Quadragesima (vt docuit Augustinus contra Faustum) nempe ab oleratis, aut ijs quæ Venerem excitant, iuxta præceptum Apostolorum, sola Olera admittentium? in quo etiam Ecclesia Catholica potestatem habens Apostolicam, vt & in alijs multis benignè nobiscum dispensauit, &c. Postremò, quia Canones ieiunantibus cibum prohibent, potum non prohibent; subingressæ sunt, connuentibus Hierarchis, nostræ nocturnæ Refectiuncule, Ketcribus prorsus ignotæ, eo videlicet prætextu, ne potus nocent, &c.* Pisan. de Abstinent. cap. 14. pag. 162, &c.

words: *Behold,* (saith he, and sure the thing deserueth attention) *the old Canons did not only forbid wine, but all strong drinke that might trouble the braine, and Meath, and Ale or Beere: they allowed onely hearbs to be eaten on their fasting dayes, forbidding euen fish also, &c. But now-a-dayes, wee may lawfully vse both fish and wine. Nor do we any longer, as aforetime they were wont, refresh our selues once onely in the euening; but suppers are turned with vs into dinners, &c. Nay, the Catholikes of ancient time did in Lent abstaine from some fruites of the earth, (as Augustine teacheth against Faustus) namely from spices, and such things as stirre vp lust, according to the precept of the Apostles, who admit hearbs alone: wherein, as in many other things, the Catholike Church, hauing Apostolike authoritie, hath fauourably dispensed with vs, &c. Lastly, because the Churches Canons doe forbid meate, but not drinke; our euening Refections, vnknowne to the Ancients, haue, by the conniuencie of the Prelates, priuily crept in; vpon pretence, forsooth, lest drinke alone should doe harme.* Thus he: and in like sort another: (a) *How much* (saith he) *hath hitherto beene abated of the former seueritie of the ancient Fasts? Our forefathers, on Wednesday, Friday, and most of them on*

(a) *Quantum de prima illa Veterum ieiuniorum seueritate bactenus detractum est? Maiores nostri feria 4, 6. & plerique etiam Sabbatho, non solum carnibus abstinebant, sed etiam ieiunabant: nunc feriam sextam & Sabbathum in Dominicæ passionis & mortis memoriam, delectu tantùm ciborum celebramus. Illi ieiuniis adiungebant vigilias, & noctibus ad orandum deum agebant conuentus: nos vnius exigui horæ spatium retinuimus, scilicet, Natiuitatis Domini. Illi in horam nonam, imo vsque ad vesperam ieiunia extendebant, nec prandere, sed cœnare soliti: nos eadem statim in meridie relaxamus, & prandia sumimus, eáque talia, vt præteritam abstinentiam copiâ & varietate ciborum facilè compensemus. Illi vnicam refectiunculam, eámque tenuem ieiunantibus indulgebant: nos longo & pleno prandio vesperinam adiecimus refectiunculam, quæ sæpenumerò in cœnam degeneret. Abstinebant illi etiam piscibus, omnique potu, qui inebriare potest: nunc in solis carnibus ciborum delectus ferè consistit. Denique veteres Christiani, quoad hanc ieiunandi legem admodum rigidi, paucissimos ab illius obseruatione eximebant: nunc infiniti, aut imbecillitatis aut necessitatis titulo hac obligatione leuentur.* Laurent. Beyerl. prompt. moral. part. 3. in festo Cinerum, tex. 3. pag. 63, 64.

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Saturday also, did not onely abstaine from flesh meates, but did also fast: but now we keepe Friday and Saturday for the memory of Christs Passion and death, only with forbearing some meates, [without intermitting any meale.] *They to their fastings ioyned watchings, and had night-assemblies for prayer vnto God; we haue onely kept a little semblance of one of them, namely of Christmasse Eue. They continued their Fasts till three of the clocke, yea till euening; nor were they wonted to dine, but to sup: we breake off our Fasts at mid-day, and take our dinners, and them such, that we doe easily recompence the foregoing abstinence with plentie and varietie of meates. They allowed but one onely Refection, and that a slender one: we to a long and full Dinner, doe adde an euening Refection, which many times doth degenerate into a Supper. They abstained from fish, and all drinke that may intoxicate the braine: now our choise of meates consisteth for the most part in the forbearing of flesh alone. Finally, the ancient Christians, being very strict about the rules of fasting, did exempt very few frō the obseruance thereof: but now the number is infinite of them, that vpon pretence of weakenes or necessitie are freed from this bond.* And from all this hee inferreth, [a] *that seeing we haue so milde a Lord,* (I suppose he meaneth the Pope) *and so tender a mother, the Church, which is not backward to condole our infirmities, and requireth nothing of vs aboue our strength; let vs yeeld our selues obedient to their commaund, &c.* And surely, he that will not yeeld to so easie a penance, deserueth to pay for it in Purgatorie. But the thing that I intend in transcri-

(a) *Vnde quum dominum habeamus tam munificum, Ecclesiam matrem tam benignam, quæ infirmitatibus nostris condolere non negligit, nihilque quod supra vires sit, exigat: exhibeamus non etiam dicto eorum audientes, &c.* Beyer. l. c.

bing these two Authors, is, at one view to let the world see, how much the Church of Rome, euen by the confession of her owne flatterers, is degenerated from the practice of the *Primitiue* and purer Church. And therefore when they alledge vnto vs the sayings and doings of Fathers and ancient Writers, for defence and commendation of their Fasts, they doe therein play the Gibeonites with vs. They tel vs of old fasting daies aforetime, of choise of meates vsed in the Primitiue Church, and what account the Fathers made of the Fast of Lent; but when they put these names vpon their owne Fasts, they shew vs but their owne worne *raggs* and *broken bottles*, and *clowted shooes*, which they would make vs beleeue came afarre off, euen from the first times of the Primitiue Church: and if we will beleeue them vpon their owne word, as the Israelites beleeued the smooth tale of the Gibeonites, then we may be deceiued by these Iebusites, as they were by those Gibeonites. But if we aske counsell at the mouth of the Lord, or if we aduise with the ancient Fathers of the Church, we shall finde that all this stuffe is but counterfeit trash; no more like to the Fasts of the Prophets, Apostles, ancient Fathers and Christians of former times, then an Ape is like to a man.

Secondly, We may note out of the former passages, that they know not how to define a Fast, but so, as that they must withall contradict their owne rules, and condemne their owne practice. For in their *definition* of a Fast, they say, that it is a *straiter abstinence* then the rules of Temperance

rance doe require: and yet by their rules a man may eate and drinke excessiuely, without breaking of a Roman Fast. They say in their *definition*, that in a Fast there must bee but *one Refection*; and yet by their rules, a man may eate a full Dinner, and a little Collation, which proueth a iust supper, and drinke what he will all day long. They say in the *definition*, that a Fast is a *longer abstinence*, then ordinarie, and that the time of refection then must be later: and yet by their rules a man may take his meale at twelue, eleuen, or tenne of the clocke; which is, I thinke, as soone as any man vseth to dine on ordinarie dayes. And lastly, in the *definition* they say, that a Fast, both for the *continuance* of the abstinence, and for the *qualitie* of the meate when the abstinence is ended, must be such as may *beat downe* the body, *tame* the flesh, and bridle concupiscence; and yet by their rules, a man may eat & drink so much and so often, as will breede no affliction to any man liuing. Thus their doctrine is crossed by their owne *definition*. Nor could it well bee otherwise. For both their doctrine in the particulars, and their practice in the vse of a Fast is such, as that if they had framed a generall *definition* of a Fast, that had bin agreeable thereunto, it would plainely haue appeared, that they had bidden open defiance to all Antiquitie, yea, and to their elder Schoolemen too. And therefore they thought it better in generall to professe conformitie to Scriptures and the ancient Church, and in particular so to molde it by distinctions and considerations and congruities

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of a reasonable alteration, as might serue to bleare their eyes that are wilfully blinde. But a wise man, who hath his eyes in his head, will easily see the disproportion betweene their generall definition and their particular doctrines.

Thirdly, we may gather from the premises, that the religious Fasts of Rome are nothing but a superstitious fopperie; and a meere mocking both of God and men. For all is but an out-side, there is no pith nor vertue within: a Fast in name, but in deede nothing lesse. I shall not neede to declare this further in this place; it is sufficiently demonstrated already: and if neede be, we haue the witnesse of one of their owne Prophets, who confesseth in a manner as much as I haue said. For, *to say the truth,* (saith he) *he fasteth not much, who on fasting dayes fasteth not more straitely then the Church doth command: that is, who eateth and drinketh al things which the Church doth permit, or which it doth not punish.* By which last words, added (as I conceiue) by some Censor before hee licensed the Booke to the Presse; though he may seeme to sup vp againe his owne breath, and onely to say, that the Church doth tolerate these things without giuing allowance to them: yet this qualification will not helpe the matter. For whatsoeuer they suffer to goe vncontrolled, that they allow as lawfull and without fault; as hath alreadie bin declared. But *Lindan* is plaine, and speaketh home, when he calleth their Fasts [*Ieiunia Epicurea,*] Epicures Fasts. And indeed they haue more affinity with the feeding of an Epicure, then with the

(a) *Et fanè non multùm ieiunat, qui in diebus ieiuniorum non arctiùs ieiunat, quàm Ecclesia iubet; hoc est, qui edit & bibit omnia quæ Ecclesia permittit, vel quæ non punit.* Lorich. Thesaur. v. Ieiun. nu. 10. pag. 1130.

the fasting of a deuout Christian. In respect of all which, as our Sauiour said to his Disciples, *When ye fast, be not as the Hypocrites, of a sad countenance, &c,* so let me say to all sincere Christians, When ye fast, be not as *these Hypocrites*, al for shew and nothing for substance. But when ye fast, vse a true abstinence, such as may *afflict* the body, *master* the flesh, *eleuate* the soule, and *humble* the whole man by repentance and sorrow: and together with outward abstinence ioyne inward exercises of deuotion, examining your consciences, acknowledging your sins, condemning your own selues, as vnworthy to taste of any of Gods creatures; and running to the Throne of grace for mercie and forgiuenesse: that your sinnes beeing pardoned, your consciences may bee comforted, and your soules better enabled for Gods seruice. Matth. 6. 16.

Fourthly, we may gather, what a smooth and easie way the Church of Rome doth paue for men vnto heauen and happinesse. For these loose and licencious Fasts of theirs, they say that they haue great power both to *merit* heauen, and to free a man from *Purgatorie*. But if they can merit and satisfie in this manner, and by this meanes; they may with much ease haue many merits, and great store of satisfactions: nor is it any wonder that they talke of such a multitude of these things laid vp in the Churches Treasurie. It is a wonder rather, if the Treasurie of the Church bee not long since so full, that they want soules to bestow them vpon. Yea, and a wonder it may well seeme, if on the other side, there be any man so careless of

himselfe, as to stand in need of them. For he that for his soules health will not fast (as they call fasting) so often and so much as they doe require, is a most negligent man of his saluation; and it is pitty that euer he should goe to heauen, or be deliuered from Purgatorie or hell. But those who heare Christ say, and consider what he meaneth, when he saith, *Striue to enter in at the strait gate*, Math. 7. 13 cannot thinke to buy heauen at so easie a rate, nor to make satisfaction for their sins with so sleight a *penance*. They will thinke all little enough, though with *Dauid*, and *Daniel*, and *Ezrah*, they *chasten* and *afflict* their soules with fasting. Nor will they thinke when all is done, to merit heauen, or to satisfie Gods Iustice by it. Let Papists preach their merits while they will, true Christians wil be both more penitent, and lesse proud.

BRITISH MUSEUM

FINIS.

Errata.

PAg. 9. in marg. lit. c. Bellar. -- pag. 168, 169, r. pag. 1068, 1069. Pag. 10. in marg. lit. a. *distositionem & ciborum digestionem*. r. *dispositionem & digestionem*. Pag. 14. in marg. lit. a. *flammas*. r. *flammas*. Pag. 25. in marg. lit. c. adde in the end, Filliuc. Tract. 27. part. 2. c. 2. num 42. pag. 181. Pag. 28. in marg. lit. c. *soluant*. r. *soluunt*. Pag. 35. in marg. lin. vlt. *prandedi*. r. *prandendi*.